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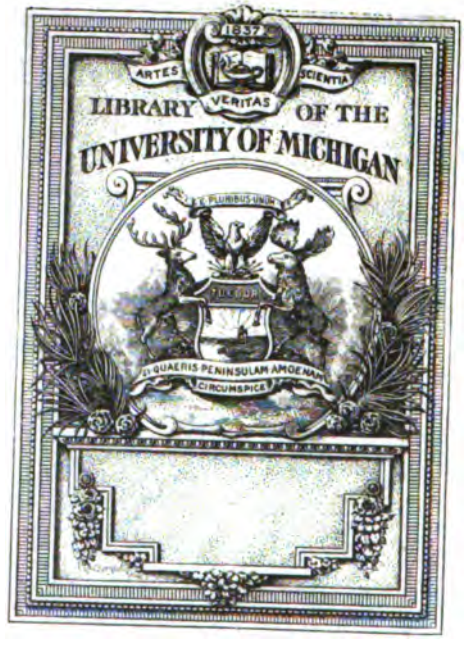
HISTORY OF METHODISM

JAMES M. BUCKLEY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A HISTORY OF METHODISM

IN THE

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UNITED STATES

BY

JAMES M. BUCKLEY

ILLUSTRATED

IN TWO VOLUMES

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CHAPTER XVI.

THE "IRREPRESSIBLE CONFLICT."

FROM its foundation in the United States until the year 1800 Methodism had testified against slavery as a moral evil. Many of its enactments were uncompromising, and all were beyond the position taken by other churches and in advance of public sentiment; although very soon after the Methodist Episcopal Church was organized concessions began to be made in view of the necessities of the South.

The tone of condemnation was softened in 1804, and "in 1808 all that relates to slave-holding among private members was stricken out, and no rule on the subject has existed since."[1]

The New England Antislavery Society was organized in 1832; the American in 1833. At a convention in Philadelphia there were sixty-three abolitionists from eleven States of the Union; among them William Lloyd Garrison and John G. Whittier. They lectured and distributed tracts, until in the year 1835 they were able to expend thirty-five thousand dollars, issue a million publications, organize five hundred auxiliary societies, and keep fourteen lecture agents employed.

The Ohio Conference in that year passed a resolution

[1] Dr. Durbin, debates of 1844. "Journal of General Conference," vol. ii., p. 174.

against abolition and antislavery societies. The Baltimore Conference, in 1836, declared itself convinced of the great evil of slavery, but opposed in every part and particular to the proceedings of the abolitionists. The Philadelphia, Pittsburg, and Michigan conferences of 1838 passed similar resolutions, declaring it incompatible with the duties and obligations of Methodist preachers to deliver abolition lectures, promote meetings in the interest of that movement, attend its conventions, or circulate its publications.

The first Methodist abolition society was formed in New York City in 1833. La Roy Sunderland presided, and Bishop Hedding was chosen permanent president, but declined to serve. The New England Conference, sitting at Lynn in 1835, organized a society, advocating the immediate and unconditional abolition of slavery, and the English abolitionist, George Thompson, was invited to preach to them. The same year the New Hampshire Conference formed a similar organization. "Zion's Herald" was opened to articles in favor of abolition, and published an appeal to the members of the New England and New Hampshire conferences, written by Sunderland, and signed by him and several prominent ministers. It was answered in the same paper by a counter-appeal written by D. D. Whedon, and signed by Wilbur Fisk, the famous Father Taylor, Abel Stevens, Bishop Hedding, and five others.

Of the sixteen delegates elected by the New England and New Hampshire conferences to the General Conference of 1836 fourteen were pronounced abolitionists. One memorial was presented, signed by two hundred ministers, asking for the restoration of the original rule on slavery. Another was signed by 2284 lay members. Many other petitions were referred to a committee, but the conference passed resolutions condemning abolitionism, and censured

B. Waugh

George Storrs and Samuel Norris for attending abolition meetings.

The New York Wesleyan Society issued "Zion's Watchman" on the 1st of January, 1836, with Sunderland as editor. Orange Scott issued the "Wesleyan Quarterly Review" in 1838. The "Wesleyan Journal" of Hallowell, and the "New England Christian Advocate" of Lowell, Luther Lee editor, at different times were used as organs by the Methodist abolitionists. Orange Scott and Jotham Horton established, in Lowell, Mass., in 1840, an antislavery paper called the "American Wesleyan Observer."

After the General Conference of 1836 the abolitionists increased their activity, being greatly stirred up by the declarations of that body. The abolitionists in the New England Conference in 1837, anticipating that the bishop would refuse to put any motion involving slavery and abolition, determined that they would block all business and adjourn from time to time, and notified Bishop Waugh of their purpose. He offered to allow them to adopt a respectful petition to the next General Conference. Conventions were held, each augmenting the excitement and committing the members to the strongest position on slavery, and the bishops refused in many instances to put motions relating to the subject. Bishop Waugh, in the New England Conference, refused to put a motion to refer to a committee memorials on slavery, and would not allow an appeal from this decision; declined to give an opinion as to whether the memorials had been received, and refused to put a motion for an expression as to whether the said memorials were in possession of the conference.

The bishop presiding at the New Hampshire Conference stipulated six conditions before allowing the appointment

of a committee on slavery, and these the conference refused to accept. Bishop Hedding prepared an address on the subject in which he held that, in harmony with the golden rule, there were cases in which a man might hold, and under the civil law own, a slave; declared that he believed that there were many such; adding, "And I am not authorized to be the instrument of passing various resolutions which even imply that they are all sinners."

The New York Conference resolved that no one ought to be elected to the office of deacon or elder unless he would give a pledge that he would refrain from agitating the church with discussions on slavery.

Lucius C. Matlack, three months previous to the sitting of the Annual Conference, was unanimously licensed as a local preacher by the Union charge in Philadelphia at the last Quarterly Conference of 1837, and was unanimously recommended to be received as a traveling preacher. In the interval twelve members of the Methodist Church in Philadelphia met and formed a Wesleyan Antislavery Society. Matlack assisted to organize this society, and was appointed secretary. When the Philadelphia Conference met, and the recommendation of Matlack was presented, a brother highly commended him, but closed his remarks as follows: "In justice to Brother Matlack and this conference, I am constrained to say he is a modern abolitionist." One of the presiding elders then said, "Mr. President, the abolitionists are radicals. This young man is a radical. These radicals deny your authority and the authority of the General Conference. He has been spoken of as a young man of talents and piety. If he were as pious as St. Paul and as talented as an angel, he should never enter this conference as an abolitionist if I could prevent it." After remarks by others the case was laid upon the table.

Subsequently Matlack served as pastor under the direction of a presiding elder, but at the next session of the Philadelphia Conference, when his application for admission was renewed, a committee was appointed to confer with him. He acknowledged himself "a modern abolitionist," and when the fact was reported he was unanimously rejected; but on motion of a presiding elder his employment on any district during the next year was authorized, though many consistently voted against it. At the Quarterly Conference of the Union charge in Philadelphia, January 10, 1839, Matlack was refused a renewal of his license. That his "gifts, graces, and usefulness" were universally approved and that the sole charge against him was abolitionism are proved by a letter from President Durbin of Dickinson College, who was on the committee to confer with him, and by a testimonial from the Quarterly Conference of the Union charge, signed by seven of the members of the body:

"DICKINSON COLLEGE, September 21, 1838.

"SIR: I have received your letter of the 19th inst. I am not sure that I was in conference when your case was decided. But I am satisfied that I did not hear (or if I did I do not remember) anything urged against you except your connection with abolitionism. I supposed then, and suppose now, that this was the cause why you were not received. If there were other causes I do not recollect them. "Respectfully,

"J. P. DURBIN."

"The undersigned, being members of the Quarterly Meeting Conference of Union charge, Philadelphia, and being present at the session of said conference, January 10, 1839, when the license of Brother Lucius C. Matlack

as a local preacher was withheld, deem it an act of justice to him to state that the only alleged cause for withholding his license was his having delivered public lectures in support of 'modern abolitionism,' with his avowed intention to deliver such lectures as occasion might offer, and being in favor of getting up antislavery societies in the church.

"WILLIAM WILLIAMS, "HENRY J. PEPPER,
"A. LUDINGTON, "SAMUEL Y. MONROE,
"THOMAS TAYLOR, "MITCHELL BENNIS,
"THOMAS K. PETERSON."

Charles K. True, James Floy, and Paul R. Brown, of the New York Conference, were tried by that body in 1838 for aiding in the publication of an antislavery tract, attending an antislavery convention at Utica, and violating an alleged pledge made the year before. Luther Lee, of the Black River Conference, acted as counsel for True, who, however, was suspended by a vote of ninety-one to thirty-seven. Floy also was suspended. The next day both agreed to refrain from such actions as the conference should forbid, and to abide by its decisions on the subject of slavery so long as they remained members of the body. Brown refused to make any acknowledgment, and the conference voted that he be rebuked by the bishop.

The Pittsburg Conference dropped a probationer of ability for lecturing against slavery. The Erie Conference suspended Benjamin Preston for delivering abolition lectures and for denouncing the suspensions in the New York Conference. J. S. Barris, a presiding elder, was admonished for similar conduct.

When the issue was fairly joined the antislavery party divided into two well-defined wings. The radical abolitionists held all slave-holding to be sinful; that no slave-holder should be continued in the communion of the

Methodist Episcopal Church; that the Methodist Church was largely responsible for the continuance of slavery in the United States; that the Discipline should be so changed as to exclude them. The conservative antislavery men replied that the Old Testament recognized the patriarchs as owning slaves, and the New Testament nowhere forbade it. Many others in the church declared slavery to be right, and the only proper condition for the negro race, and attempted to prove it by the Scriptures.[1]

The first regular Methodist antislavery convention was held in the Methodist Episcopal church at Cazenovia, N. Y., August 3, 1837. The second large one was held at Utica, N. Y., May 2, 3, 1838. It elected Orange Scott and Luther Lee delegates to represent Methodist abolitionists before the English Wesleyan and the Canada Wesleyan conferences respectively. Lee was informed by the president of the Canada Conference in a private interview that, though it was in sympathy with the abolitionists, it would be improper to receive a delegate, lest the friendly relations between the two bodies be disturbed. On that account Scott did not visit England.

The Third General Convention was held in Lowell, Mass., in November, 1838, pursuant to a call issued by James Porter and signed by nearly fifteen hundred names. Joseph A. Merrill presided; Timothy Merritt, formerly assistant editor of the "Christian Advocate," was first vice-president; La Roy Sunderland, Elihu Scott, and L. C. Matlack were secretaries.

Bishop Hedding, prior to this convention, delivered from manuscript an address of four hours in length to the New England Conference, on the basis of which Orange Scott was made the subject of charges. He replied to the bish-

[1] Matlack's "Antislavery Struggle and Triumph in the Methodist Episcopal Church," pp. 122–125.

op's speech, acknowledging that he had made erroneous statements injurious to the reputation of Bishop Hedding, but said that he had retracted a number and was prepared to retract others. The complaints were not pressed, but the following year the bishop presented to the conference formal charges against Scott. They were not sustained.

Sunderland, charged with slanderous misrepresentation, was tried before the New England Conference in 1836, Nathan Bangs being the prosecutor, but was acquitted by a two-thirds vote; was tried the next year, Bangs prosecuting, but acquitted; again in 1838 with similar result, and in 1839, on charges made by the New York Annual Conference, which was represented by Bangs and by Francis Hodgson, the most acute debater the church has produced, and one of its most forcible orators, and again acquitted. Finally a committee in New York tried him in his absence, and declared him suspended from the ministry until the next session of the New England Conference, when the proceedings were set aside.

He was immediately put on trial on a new charge of having slandered Bishop Soule by admitting into the "Watchman" the false statement that he had said that he had never yet advised the liberation of a slave, and that he never should; also for publishing a criticism in verse by a female correspondent, with an editorial remark that every letter of it was justified. One stanza of the criticism is this:

> Receive this truth—deep, dark, thy stain;
> Thy very soul is tinged with blood;
> Go, do thy first works o'er again—
> Go, cleanse thee in the Saviour's blood.

Soule presided during this trial. James Porter, himself an extraordinary debater, writing in 1875, says: "Mr.

Sunderland's defenses were wonderful specimens of defensive power, such as we have never heard excelled in any court or conference since." Sunderland was below medium size, his voice was husky and on the lowest key, whereas his opponent spoke in thunder tones. Sunderland said, "I envy the vocal power of my enemy; but, sir, that is all I do envy about that man."

The rulings of Soule in a case where his own reputation was involved were such as to provoke sharp words from Sunderland. The bishop attempted to maintain his dignity by administering a very stern rebuke: "In all my experience and in all my intercourse with my fellow-men, I have this to say: that La Roy Sunderland is the first man that ever dared to speak to me in that manner." Sunderland, using every atom of his strength, almost screamed in reply, "I thank God, sir, that you have lived long enough to find one man who will tell you to your face what many others say of you behind your back!" [1]

The charge of slander was sustained by a small majority, but the only penalty inflicted was that he be required to publish the finding in "Zion's Watchman" without note or comment. He did so, inserting the words in display type, with deep mourning border around them. At this conference he withdrew from the traveling ministry by location.

While these proceedings were taking place in the North conventions equally excited were being held and resolutions correspondingly intense were being passed in the South both in church and state. In the condition of mind naturally induced by them the General Conference of 1840 assembled.

Just before that the Annual Conferences were asked to pass judgment on a change in the general rule on slavery proposed by the New England Conference, so that it

[1] Matlack's "Antislavery Struggle and Triumph," p. 132.

should read, "the buying or selling or holding men, women, or children as slaves, except on purpose to free them." In the Genesee thirty voted for and sixty against; in the Pittsburg only five votes were given for it; and all other conferences outside of New England gave less than these two, and some none. The Michigan gave one affirmative vote; the Erie three. Antislavery memorials, signed by five hundred traveling preachers and more than ten thousand private members, were sent to the General Conference; but only one in seven of the twenty-eight Annual Conferences asked for antislavery action.

A memorial from New York City, signed by nearly twelve hundred abolitionists, roused much excitement. Orange Scott, contrary to the facts, was charged with fraud in connection with this memorial. Action was taken which caused dissatisfaction among the abolitionists. Silas Comfort, a member of the Missouri Conference, had appealed from a decision of that body, which had adjudged him guilty of maladministration for admitting the testimony of a colored member against a white. After a protracted debate, on the 17th of May the conference rejected a resolution confirming the decision of the Missouri Conference. The next day, on motion of Ignatius A. Few, an influential member of the Georgia Conference, by a vote of seventy-four to forty-six the conference passed this resolution: "*Resolved*, That it is inexpedient and unjustifiable for any preacher among us to permit colored persons to give testimony against white persons in any State where they are denied that privilege in trials at law."

Attempts were made subsequently to reconsider Few's resolution; but after various amendments and substitutes were offered a final vote was taken on a substitute offered by William A. Smith, of Virginia: "That it is inexpedient and unjustifiable for any preacher among us to admit per-

sons of color to give testimony on the trial of white persons in any slave-holding State or Territory where they are denied that privilege in trials at law; *Provided*, that when an Annual Conference in any such State or Territory shall judge it expedient to admit of the introduction of such testimony within its bounds it shall be allowed to do so." This was lost by a tie vote of sixty-nine to sixty-nine.

Much unpleasantness of feeling having been aroused, Bishop Soule, on the 2d of June, offered the following resolutions, which were adopted by a vote of ninety-seven to twenty-seven:

"1. *Resolved*, That in the decision of this conference, in the case of the appeal of the Rev. Silas Comfort, it is not intended to express or imply that the testimony of colored persons against white persons in church trials is either expedient or justifiable in any of the slave-holding States or Territories where the civil laws prohibit such testimony in trials at law.

"2. *Resolved*, That it is not the intention of this conference, in the adoption of the resolution of the Rev. Ignatius A. Few, of Georgia, in regard to the admission of the testimony of colored persons, to prohibit such testimony in church trials in any of the States or Territories where it is the established usage of the church to admit it, and where, in the judgment of the constitutional judicatories of the church, such testimony may be admitted with safety to the peace of society and the best interests of all concerned.

"3. *Resolved*, That it is not the intention of this conference, in either of the above cases or in any action had by this body, to express or imply any distrust or want of confidence in the Christian piety or integrity of the numerous body of colored members under our pastoral care, to whom we are bound by the bonds of the gospel of Christ, and for whose spiritual and eternal interests, to-

gether with all our fellow-men of every color and in every relation and condition in life, we will never cease to labor."

The subject of slavery was also discussed in the "Answer of the General Conference of the Methodist Episcopal Church" [1] to a fraternal address from the British Wesleyan Conference. That document had specifically referred to the subject, and, while declining to advocate violent and ill-considered measures, it said, "We are, however, strongly and unequivocally of the opinion that it is at this time the paramount Christian duty of the ministers of our most merciful Lord in your country to maintain the *principle* of opposition to slavery with earnest zeal and unflinching firmness."

On this subject the Conference of 1840 said: "We have considered with affectionate respect and confidence your brotherly suggestions concerning slavery, and most cheerfully return an unreserved answer to them. And we do so the rather, brethren, because of the numerous prejudicial statements which have been put forth in certain quarters to the wounding of the church."

The conference denied that it had adopted any new principle or rule of Discipline, and affirmed that it did not mean to do so.

"Of these United States (to the government and laws of which, 'according to the division of power made to them by the Constitution of the Union and the constitutions of the several States,' we owe and delight to render a sincere and patriotic loyalty) there are several which do not allow of slavery. There are others in which it is allowed and there are slaves, but the tendency of the laws and the minds of the majority of the people are in favor of emancipation. But there are others in which slavery exists so universally, and is so closely interwoven with their civil institutions, that both do the laws disallow of

[1] "Journal of the General Conference," 1840, p. 153.

emancipation, and the great body of the people (the source of laws with us) hold it to be treasonable to set forth anything by word or deed tending that way. Each one of all these States is independent of the rest and sovereign with respect to its internal government (as much so as if there existed no confederation among them for ends of common interest), and therefore it is impossible to frame a rule on slavery proper for our people in all the States alike. But our church is extended through all the States, and, as it would be wrong and unscriptural to enact a rule of discipline in opposition to the constitution and laws of the State on this subject, so also would it not be equitable or Scriptural to confound the positions of our ministers and people (so different as they are in different States) with respect to the moral question which slavery involves.

"Under the administration of the venerable Dr. Coke this plain distinction was once overlooked, and it was attempted to urge emancipation in *all* the States; but the attempt proved almost ruinous and was soon abandoned by the doctor himself. While, therefore, the church has encouraged emancipation in those States where the laws permit it, and allowed the freedman to enjoy freedom, we have refrained, for conscience' sake, from all intermeddling with the subject in those other States where the laws make it criminal. And such a course we think agreeable to the Scriptures, and indicated by St. Paul's inspired instruction to servants in his First Epistle to the Corinthians vii. 20, 21. For if servants were not to care for their servitude when they *might not* be free, though if they might be free they should use it *rather*, so neither should masters be condemned for not setting them free when they *might not* do so, though *if* they *might* they should do so *rather*. The question of the evil of slavery, abstractly considered, you will readily perceive, brethren, is a very differ-

ent matter from a principle or rule of church discipline to be executed contrary to and in defiance of the law of the land. Methodism has always been (except, perhaps, in the single instance above) eminently loyal and promotive of good order; and so we desire it may ever continue to be both in Europe and America. With this sentiment we conclude the subject, adding only the corroborating language of your noble Missionary Society, by the revered and lamented Watson, in their instructions to missionaries, published in the report of 1833, as follows:

"'As in the colonies in which you are called to labor a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your remembrance what was so fully stated to you when you were accepted as a missionary to the West Indies: that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without in the least degree, in public or private, interfering with their civil condition.'"[1]

Another affair of importance was a remonstrance of thirty official members of the church in the Baltimore Conference against the action of that body in refusing to recommend for ordination certain local ministers who held slaves. The committee made a report occupying nearly six pages of the "Journal," reviewing the whole subject, and offered a resolution, which was adopted:

"*Resolved* by the delegates of the several Annual Conferences, in General Conference assembled, That, under the provisional exception of the general rule of the church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation and permit the liberated slave to enjoy freedom, constitutes no legal

[1] "Journal of the General Conference," 1840, pp. 155, 156.

barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination."

Daniel Dorchester, presiding elder of the Springfield district of the New England Conference, in 1838 refused to allow a Quarterly Conference to pass antislavery resolutions, and abruptly adjourned it. A call was published in "Zion's Herald" for a conference of laymen "to give a united and decided expression of opinion in relation to the oppressive course pursued by the presiding elder during the last year." The convention was held, and a committee appointed to correspond with Bishop Waugh and request the removal of the elder. The committee complied with its instructions, and not only proposed the removal of Dorchester, but nominated several gentlemen who, in the opinion of the convention, would be acceptable and useful as president of the district. Waugh replied, admitting that "Zion mourned on the district" as represented by the brethren, but adding, "While I mourn on that account, I have no reason to believe that the causes of her desolation are to be found in either the talents, piety, or conduct of your presiding elder." He thus closed:

"In the absence of all specific objection in your request for his removal (to say nothing of the anti-Methodist character of your convention, and without charging this irregularity to its true cause, which has also operated your mournful desolations), I must respectfully inform you that I do not see sufficient cause to remove Brother Dorchester from the Springfield district.

"Respectfully yours,

"B. WAUGH."

He had presided at the preceding session of the New England Conference, and the following charge and specification had been presented against Dorchester:

"*Charge.*—For exceeding the powers of his office.

"*Specification.*—In peremptorily arresting the Quarterly Meeting Conference, on the evening of the thirteenth day of August last, in the midst of business which he had allowed them to commence; and for suddenly and unprecedentedly adjourning the conference contrary to the express wish of the great majority of the conference, thereby abridging them in the exercise of their privileges of an associated body."

The conference declared the charge sustained, and censured Dorchester.

He appealed to the General Conference of 1840, and on the trial was heard without limitation of time. Four members of the delegation from the New England Conference, including Orange Scott, replied to him, and Joseph Holdich responded in his behalf. Bishop Andrew decided that the delegates from the New England Conference could not reply to Dorchester. An appeal was taken by a Southern delegate, but the decision of the chair was sustained.

At the close of the discussion the following resolution, moved by Ignatius A. Few, was adopted by a vote of one hundred and twenty yeas against seventeen nays: "*Resolved*, That the decision of the New England Conference of 1839, censuring the Rev. D. Dorchester and requiring him to pursue a different course in future, be, and the same hereby is, reversed."[1]

The report on slavery was non-committal, and the conference would not allow a minority report to be presented. Scott was permitted, however, to oppose the adoption

[1] "Journal of the General Conference," 1840, pp. 47, 48.

of the report, and, his time being indefinitely extended, he occupied two hours. All accounts agree that he spoke with directness and courage, in a dignified and conciliatory manner.

William A. Smith, of the Virginia Conference, after saying that if slavery was a moral evil, Scott reasoned like a philosopher and ought not to be condemned, denied that it was such.

Scott was possessed of extraordinary forensic and general oratoric power. John G. Whittier, the poet of nature, philanthropy, abolitionism, and of the traditions of New England, gives an instance:

"We had listened with intense interest to the thrilling eloquence of George Thompson, and Henry B. Stanton had put forth one of his happiest efforts. A crowded assembly had been chained to their seats for hours. It was near ten o'clock in the evening. A pause ensued; the audience became unsettled, and many were moving toward the door purposing to retire. A new speaker arose. He was a plain-looking man, and seemed rather to hesitate in the few observations he first offered. An increasing disposition to listen evidently encouraged him, and he became animated and lively, eliciting demonstrations of applause. Spurred on by this, he continued with increasing interest evident on the part of his hearers, who now resigned themselves willingly to his powerful appeals, responding at short intervals in thunders of applause. To many his illustrations were new and startling. I never can forget the masterly manner in which he met the objection that abolitionists were blinded by prejudice and working in the dark. 'Blind though we be,' he remarked, 'aye, sir, though blind as Samson in the temple of Dagon, like him, if we can do no more, we will grope our way along, feeling for the pillars of that temple which has been con-

secrated to the bloody rites of the Moloch Slavery; and, grasping their base, we will bend forward, nerved by the omnipotence of truth, and, o'erturning the supports on which this system of abomination rests, upheave the entire fabric, whose undistinguishable ruins shall yet mark the spot where our grandest moral victory was proudly won.' The climax was complete; the applause was unbounded as the speaker retired. Upon inquiry, we heard the name of O. Scott, now so well known among the ablest advocates of the slave's cause." [1]

The following "lame and impotent conclusion," equally distasteful to the North and to the South, was reached by the conference:

"Since the commencement of the present session of the General Conference memorials have been presented, principally from the Northern and Eastern divisions of the work, some praying for the action of the conference on the subject of slavery, and others asking for radical changes in the economy of the church. The results of the deliberations of the committees to whom these memorials had a respectful reference, and the final action of the conference upon them, may be seen among the doings of this body as reported and published. The issue in several instances is probably different from what the memorialists may have thought they had reason to expect. But it is to be hoped they will not suppose the General Conference has either denied them any legitimate right or been wanting in a proper respect for their opinions. Such is the diversity of habits of thought, manners, customs, and domestic relations among the people of this vast republic, and such the diversity of the institutions of the sovereign States of the confederacy, that it is not to be supposed an

[1] Lucius C. Matlack's "History of American Slavery and Methodism" (New York, 1849).

easy task to suit all the incidental circumstances of our economy to the views and feelings of the vast mass of minds interested. We pray, therefore, that brethren whose views may have been crossed by the acts of this conference will at least give us the credit of having acted in good faith, and of not having regarded private ends or party interests, but the best good of the whole family of American Methodists."

How unsatisfactory all these proceedings were to the abolitionists subsequent events made obvious.

On the 13th of May, 1841, a small connection, taking the name of Wesleyan Methodists, was formed in Michigan. In two years it reported 17 stationed preachers, 9 circuits, and 1116 members.[1]

Numerous individuals seceded from the Methodist Episcopal Church and joined other denominations, while many withdrew, undetermined whether to form a new sect or remain disconnected from the visible church. Orange Scott, whose health had been impaired, spent a year or more in partial retirement at Newbury, Vt., but contributed articles to the press in which he questioned whether his past mode of conducting the antislavery controversy had been wise, and expressed doubts of the possibility of reforming the church until the state should move. In one of his essays he said that "there is no alternative but to submit to things pretty much as they are, or secede." He declared that he had never felt prepared to withdraw, but announced his opinion that those who could not conscientiously submit to Methodist economy and usages would do better to leave peaceably.

Matlack's "Life of Scott" furnishes evidence that various prominent men in the Methodist Episcopal Church urged the latter to prepare a plan of church government,

[1] Matlack's "Antislavery Struggle and Triumph," p. 139.

call a convention, and secede, assuring him of their hearty coöperation.

Finally, in 1842, Scott, with Jotham Horton and La Roy Sunderland, announced their withdrawal in a paper then established, known as the "True Wesleyan," and called a convention of all who agreed with them to prepare for the organization of a church which should be non-episcopal and antislavery. Luther Lee, Cyrus Prindle, Edward Smith, W. H. Brewster, Marcus Swift, Lucius C. Matlack, and many others coalesced with them. A convention for organization was held May 31, 1843, at Utica, N. Y., and the Wesleyan Connection of America was formed. About six thousand adhered to them, including twenty-two from the traveling ministry of the Methodist Episcopal Church, "and as many more from the Protestant and Reformed Methodists;" to these were added forty-four who reported by letter. These were divided into six Annual Conferences, and at the first General Conference, held eighteen months afterward, a total membership of fifteen thousand was reported.[1]

This church retained Quarterly, Annual, and General Conferences. Scott was in favor of a modified episcopacy, diocesan in character, with a limitation of time, and eligibility to reëlection every four years. The general rule on slavery was changed so as to read, "Buying or selling of men, women, or children with the intention to enslave them, or holding them as slaves, or claiming that it is right so to do." The eighth Article of Religion held: "We are required to acknowledge God as our only Supreme Ruler, and all men are created by him equal in all natural rights. Wherefore all men are bound so to order all their individual and social and political acts as to render to God entire and absolute obedience, and to secure to all

[1] Matlack's "Antislavery Struggle and Triumph," chap. xiii.

men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights."

The House of Representatives of the legislature of Maryland, early in 1842, passed a resolution the tendency of which would be to drive from Maryland or reduce to bondage free negroes. The bill was entitled "An Act for the Better Security of Negro Slaves, and Promoting Industry and Honesty among the Free People of Color." Dr. Bond, who had written so vigorously and relentlessly against the abolitionists, and who was a native of that State, denounced the movement of the Slave-holders' Convention as "beyond the ordinary evil and wickedness of men," and exclaimed, "To our brethren we say, and to all who fear God we say, you are released. The Slave-holders' Convention has taken off your strait-jackets. The questions which we were told it was dangerous to discuss are now forced upon us by those who conjured us to be silent for the sake of mercy and humanity; and, with the blessing of God, we will discuss them to the heart's content of the Slave-holders' Convention."

The columns of the "Christian Advocate" were now opened editorially to the discussion of slavery. Bond discussed two questions: "Ought the General Conference to enact a rule of discipline by which all slave-holders, whatever be the peculiar circumstances of the case, shall be expelled from the communion of the church?" and "If it be admitted that there are circumstances which will justify a Methodist in holding slaves, then, whether it is possible to make a rule which, while it will reach all others, shall spare those exempt cases." He maintained the negative, but allowed the Rev. Robert Boyd to publish two articles on the other side. In Bond's reply he expressed modified antislavery views. This led to severe criticism

of his attitude in the "Southern Advocate." It was also condemned by resolution in various Quarterly Conferences in Georgia and Alabama. To these he replied that extreme views on the Southern side were as dangerous to the common welfare as abolitionism; that the views then uttered in the South "would leave us without hope of a better state of things; for slavery must not only be endured, but purposely propagated:" adding that should the church require him to advocate or defend the opinion set forth in the resolutions from Georgia and Alabama, he would resign as editor; and should the church ever cease to testify against slavery as a moral evil, as he had defined that term, he should seek a purer community.[1]

Aroused to their danger by the threatened establishment of the Wesleyan Connection, the Methodist abolitionists of New England had begun to hold conventions. At a large one held in Boston, January 18, 1843, it was resolved that "slave-holding is sin; that every slaveholder is a sinner, and ought not to be admitted to the pulpit or the communion; that the Methodist Episcopal Church is responsible for slavery within its pale."

A convention held at Hallowell, Me., declared that, "from a careful collection of documentary evidence, with other well-attested facts, there are within the Methodist Episcopal Church 200 traveling ministers holding 1600 slaves; about 1000 local preachers holding 10,000; and about 25,000 members holding 207,900 more."

A similar convention at Claremont, N. H., resolved that the "only way to prevent entire dissolution among us as a church is in an entire separation from the South."

1 "Christian Advocate," vol. xviii. p. 10.

M. Simpson.

CHAPTER XVII.

BISECTION OF THE METHODIST EPISCOPAL CHURCH.

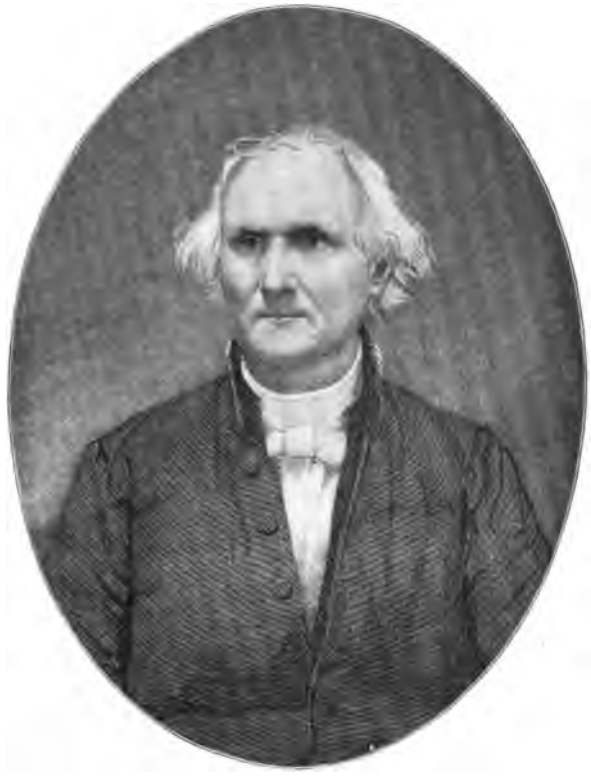
THE ninth delegated General Conference of the Methodist Episcopal Church assembled in the Green Street Church of the city of New York on Wednesday, May 1, 1844, Bishops Soule, Hedding, Andrew, Waugh, and Morris being present. Bishop Roberts had died March 26, 1843, in the sixty-fifth year of his age. Bishop Simpson, who knew him well, speaks of him as "one of the earth's purest and noblest sons."[1]

The conference convened under a sense of impending disaster, the more depressing because none could forecast its form. The episcopal address was read by Bishop Soule. It made no reference to slavery, but dwelt at length upon the missions among "people of color" in the Southern and Southwestern States, giving thanks to God that "the unhappy excitement which, for several years, spread a dark cloud over our prospects, and weakened our hands, and filled our hearts with grief, has died away and almost ceased to blast our labors." It condemned the treatment of the colored people in those parts of the church where slavery did not exist; pointing out that there were four Annual Conferences without a colored member; eight others had an aggregate number of 463, an average

[1] "Life of Roberts" ("Lives of Methodist Bishops").

of less than 60; and that in fifteen—almost half the conferences in the connection, and some of them among the largest in both ministry and membership—the total number of colored members was but 1309. The address continued: "In many of these conferences there is a numerous colored population, and in each of them a very considerable number." It raised the question whether the freedom of the people of color within the bounds of these conferences could be urged as the cause of their not being gathered into the fold of Christ, alleging that such could not be the case, because "in the city of Baltimore alone there are nearly four times the number of colored people in the church that we find in the fifteen conferences referred to; and yet a vast majority of them are as free as they are in almost all of the States embraced in these conferences."

If this was intended to divert the mind of the General Conference from the dangerous subject of slavery, it was not successful. Under the call for reports, petitions, and memorials, Bishop Andrew being in the chair, when the Providence Conference was reached Frederick Upham presented a memorial on that subject. Thereupon Collins, of Baltimore, moved a "committee, to be called the Committee on Slavery, to be constituted of one member from each Annual Conference." Capers, of South Carolina, moved to lay this on the table, but the motion did not prevail, and the committee was ordered, Upham offering communications from six stations, and Benton, from the same conference, adding another; from eight stations in the New England Conference memorials were presented. A memorial of the Maine Annual Conference on the same subject was introduced, while from New Hampshire came distinct memorials and resolutions from thirty-eight cities and towns; western New York sent another; the Black River



WILLIAM CAPERS.

Conference another; Pittsburg seventeen; North Ohio ten; Ohio one; and Rock River one. On the next day was presented a memorial from Philadelphia relating to the testimony of colored members, and during several days following sixty-six memorials were received; some relating to colored testimony, others to a change of the general rule, others to the appointment of slave-holders to the office of missionary secretary, or as missionaries under the direction of the parent board.

In the discussion on their reference to the Committee on Slavery, William A. Smith said he was sorry these memorials taught the lesson they did, that there were so many that were rabid on this subject. They of the South could get as many as they pleased of a contrary character, but they had thought proper not to offend the feelings of the conference by adopting such a course; or otherwise they could get them with strong arguments, and abounding with insulting epithets and degrading remarks calculated to arouse the feelings of the Eastern and Northern brethren; but they were above it, superior to it, and would scorn to stoop to so contemptible a method of defending their position. He affirmed that the Southern members had never had a fair hearing; that he had never known but one solitary instance in which they had been calmly and patiently heard, and that was when Dr. Capers addressed them. "They were assailed with cries of 'Order,' 'Your fifteen minutes are out,' though that had been extended again and again; and thus they were dogged into silence, and the true ground taken by the South had never been fully heard on the floor of that conference."

The appeal of Francis A. Harding, of the Baltimore Conference, was made the order of the day for Tuesday, May 7th. He had been suspended from his ministerial standing for refusing to manumit certain slaves that came

into his possession by marriage. From this he had appealed, William A. Smith appearing for him. The proceedings of the Baltimore Conference were read by the secretary. It was shown that the matter had been referred to a committee of five, which reported that Harding had become possessed of five slaves. The committee recommended that "WHEREAS, The Baltimore Conference cannot and will not tolerate slavery in any of its members, therefore Brother Harding be required to execute a deed of manumission, and have the same enrolled in a proper court, and give to this conference during the present session a pledge that this shall be done during the present year."

Harding stated that he could not comply, and the matter was referred to a committee, which reported that it could not induce him to do so. It was then resolved "that Brother Harding be suspended until the next Annual Conference, or until he shall assure the episcopacy that he has taken the necessary steps to secure the freedom of his slaves."

The General Conference voted to admit the appeal. Smith began his plea by declaring himself to be an anti-slavery man, but not an abolitionist in any sense of the word. He then furnished evidence that it was impossible for Harding to either sell or liberate these slaves; that neither he nor his wife, conjointly or separately, could manumit them by deed or otherwise. In the course of his very able speech, he quoted Judge Key upon the laws of Maryland, and also said, "Now we of the South take both sides of the question: slavery is a great evil; it is not necessarily a sin."

Collins impeached the correctness of Judge Key's representation. He proved that Blake, one of those accused before the Annual Conference, had manumitted his boy in compliance with the rule of the conference; maintained that

the Discipline had been violated by Harding; that he entered into this difficulty voluntarily with his eyes open; that by becoming a slave-holder he rendered himself unavailable to the Baltimore Conference as a traveling preacher, and had violated the position which the Baltimore Conference had always taken.

After others had participated Collins by consent of his opponent supplemented his former remarks, and Smith made an elaborate reply. At the close of the discussion Early, of the Virginia Conference, moved that the decision be reversed. When the final vote was counted there were one hundred and seventeen nays and fifty-six yeas, and Bishop Morris announced that the decision of the Baltimore Conference was affirmed. Capers took an appeal, but the chair was sustained by a vote of one hundred and eleven to fifty-three.

The division was portentous. But two votes from Southern States were cast in favor of affirming the decision of the Baltimore Conference, one from Texas and the other from Missouri. Among the fifty-six who voted to reverse the action of the Baltimore Conference were one from the Rock River and three from Illinois, including the famous Peter Akers. The Philadelphia Conference divided, three voting to reverse and two to sustain. The New Jersey divided, three voting to sustain, two to reverse. But the New York, New England, Providence, Maine, New Hampshire, Troy, Black River, Oneida, Genesee, Erie, Pittsburg, Ohio, North Ohio, Michigan, Indiana, and Baltimore voted unanimously to sustain the action of the Baltimore Conference; and the Kentucky, Holston, Tennessee, Memphis, Arkansas, Mississippi, Alabama, Georgia, Virginia, South Carolina, and North Carolina voted unanimously the other way, with three of the four from Missouri, and one of the two from Texas.

Collins presented the following preamble and resolution on the 20th of May:

"WHEREAS, It is currently reported and generally understood that one of the bishops of the Methodist Episcopal Church has become connected with slavery; and WHEREAS, It is due to the General Conference to have a proper understanding of the matter; therefore,

"*Resolved*, That the Committee on the Episcopacy be instructed to ascertain the facts in the case, and report the result of their investigation to this body to-morrow morning."

On the 22d of May, Report No. 3 of the Committee on Episcopacy was read:

"The Committee on Episcopacy, to whom was referred a resolution, submitted yesterday, instructing them to inquire whether any one of the superintendents is connected with slavery, beg leave to present the following as their report on the subject.

"The committee had ascertained previous to the reference of the resolution that Bishop Andrew is connected with slavery, and had obtained an interview with him on the subject; and, having requested him to state the whole facts in the premises, hereby present a written communication from him in relation to this matter, and beg leave to offer it as his statement and explanation of the case.

"'*To the Committee on Episcopacy.*

"'DEAR BRETHREN: In reply to your inquiry, I submit the following statement of all the facts bearing on my connection with slavery. Several years since an old lady of Augusta, Ga., bequeathed to me a mulatto girl, in trust that I should take care of her until she should be nineteen years of age; that *with her consent* I should then send her

to Liberia; and that, in case of her refusal, I should keep her and make her as free as the laws of the State of Georgia would permit. When the time arrived she refused to go to Liberia, and of her own choice remains *legally* my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot, and has been and is at present at perfect liberty to go to a free State at her pleasure; but the laws of the State will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slave-holder legally, but not with my own consent.

"'Secondly. About five years since the mother of my former wife left to her daughter, *not to me*, a negro boy; and, as my wife died without a will more than two years since, by the laws of the State he becomes legally my property. In this case, as in the former, emancipation is impracticable in the State; but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself, or I can have sufficient security that he will be protected and provided for in the place to which he may go.

"'Thirdly. In the month of January last I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to *her*. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust.

"'It will be obvious to you, from the above statement of facts, that I have neither bought nor sold a slave; that in the only two instances in which I am legally a slave-holder emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the

premises, nor could my wife emancipate them if she desired to do so. I have thus plainly stated all the facts in the case, and submit the statement for the consideration of the General Conference.

"'Yours respectfully,

"'JAMES O. ANDREW.'

"All of which is respectfully submitted.

"ROBERT PAINE, *Chairman.*"

Griffith, seconded by Davis, both of the Baltimore Conference, offered the following preamble and resolution:

"WHEREAS, The Rev. James O. Andrew, one of the bishops of the Methodist Episcopal Church, has become connected with slavery, as communicated in his statement in his reply to the inquiry of the Committee on the Episcopacy, which reply is embodied in their Report No. 3, offered yesterday; and WHEREAS, It has been, from the origin of said church, a settled policy and the invariable usage to elect no person to the office of bishop who was embarrassed with this 'great evil,' as under such circumstances it would be impossible for a bishop to exercise the functions and perform the duties assigned to a general superintendent with acceptance in that large portion of his charge in which slavery does not exist; and WHEREAS, Bishop Andrew was himself nominated by our brethren of the slave-holding States, and elected by the General Conference of 1832, as a candidate who, though living in the midst of a slave-holding population, was nevertheless free from all personal connection with slavery; and WHEREAS, This is, of all periods in our history as a church, the one least favorable to such an innovation upon the practice and usage of Methodism as to confide a part of the itinerant general superintendency to a slave-holder; therefore,

"*Resolved*, That the Rev. James O. Andrew be, and he is hereby, affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church."[1]

Collins moved that the report be laid on the table, to be taken up the next day, as a meeting of the Northern delegates was to be held at four that afternoon, to which he invited any of the Southern brethren who might wish to attend. Capers said this was not an announcement in order, but he would take the opportunity to announce that there would be a meeting of the Southern delegates at three o'clock.

The chairman then read a paper which had been brought to the table:

"*To the President.*

"REV. AND DEAR SIR: A report has been in circulation for some days which is thought to have a very unhappy effect on this conference. The report is that a plan has been formed by Northern members of the conference to force the South into secession, and I have been given as authority for this statement. So far as I am concerned, the allegation is wholly and unqualifiedly untrue. I propose, with your permission, to contradict it with a view to promote peace.

"Yours truly,

"THOMAS E. BOND."

Bond disclaimed all knowledge of such a plan. Sehon, of Ohio, disavowed for himself and the section which he represented all connection; Bangs, of New York, followed in a similar strain; and Smith, of Virginia, denied

[1] "Journal of the General Conference of 1844," pp. 63, 64.

that he was personally implicated in any allusions which had been made.

In speaking in favor of his resolution, Griffith made the point that Andrew had by a voluntary choice placed himself in a position to embarrass himself by circumstances that rendered it impracticable to discharge the duties assigned to him; that this was a disqualification and sufficient ground to ask him to resign.

The preamble of the resolution was changed without altering the sense, and at this point Bishop Soule made an address. He declared himself willing to be immolated, exclaiming, "I can be immolated only on one altar, and that is the altar of the union of the Methodist Episcopal Church. You cannot, all the powers of earth cannot, immolate me upon a Northern altar or a Southern altar." He reminded the body that they were before several tribunals: the galleries, the Christian churches of our own land, the whole body of ministers and people in the Methodist Episcopal Church, public opinion, statesmen, civilians, and jurists. He besought them to deliver their arguments in soft words, implored them not to raise their voices so as to be heard in the street, and to avoid all reflection upon one another.

Sandford, of New York, assumed the right of the conference to make this request of Andrew to resign, and confined himself to the discussion of the expediency. Winans, of Mississippi, referring to the request of the senior bishop to be calm, said that he was calm, even if it was "the calmness of despair." He admitted that he was "not prepared to deny that the conference had an abstract right, with or without cause, to request any member of that body to retire from the episcopacy," or that any member had the right to argue in favor of the propriety of such a request. He said that in 1832 a slave-

LOVICK PIERCE.

holder would have been elected to the office of bishop had it not been for the management and trickery of certain members of the Baltimore Conference, and charged that Pickering, of New England, nominated a man to the office who was known to be a slave-holder. Pickering rose to deny it.

Winans said, "I say that by this vote you will render it indispensably, uncontrollably necessary that that portion of the church should—I dread to pronounce the word, but you understand me. Yes, sir; you create an uncontrollable necessity that there should be a disconnection of that large portion of the church from your body. . . . If you pass this action in the mildest form in which you can approach the bishop, you will throw every minister in the South *hors de combat;* you will cut us off from all connection with masters and servants, and will leave us no option —God is my witness that I speak with all sincerity of purpose toward you—but to be disconnected with your body."

Bowen, of the Oneida Conference, made a brief speech in favor of the resolution.

Lovick Pierce indorsed Winans. This venerable man exclaimed, "There is but one man older than myself in the land I live in who is now in the ministry, and he is at present an inefficient man. I never wedded my heart to my family with less desires that this wedlock should be ruptured, than I did to the church which found me a sinner and, I hope, through God's grace will land me in heaven." He declared that no question had ever done so much harm in the South as the intermeddling of the Methodist Episcopal Church with slavery, and exclaimed, "Could the cap of hell be lifted to-day, I fear that the groans of many damned would be heard coming up, and dating the ground of their fall from the merciless act of

the church against a free constitution and the laws of the land." He pronounced against the resolution.

Berryman, of Missouri, opposed it on the ground that it had no sanction in the Discipline.

Coleman, of Troy, would vote for it, but would not wish to be considered an enemy to his Southern brethren. He had opposed abolitionism from the foundation, but thought that the step taken by Bishop Andrew was "wonderfully unfortunate."

Smith, of Virginia, corrected Coleman concerning his views of what he (Coleman) and others had done in behalf of the Southern brethren by fighting abolitionism.

Stringfield, of Holston, opposed the resolution on the ground of indirection, and on the further ground that it was inexpedient, "for if Bishop Andrew be shuffled out of office, some one must be elected to fill his place, and, whoever he might be, he would meet with as little favor in the South as Andrew would, with all his disabilities, in the North."

Crowder, of Virginia, endeavored to show that no good result could follow from the resignation of Bishop Andrew, and solemnly predicted that "the division of our church might follow, a civil division of this great confederacy may follow that, and then hearts will be torn apart, master and slave arrayed against each other, brother in the church against brother, and the North against the South; and when thus arrayed, with the fiercest passions and energies of our nature brought into action against each other, civil war and far-reaching desolation must be the final results. My brethren, are you prepared for this? No; I am sure you are not. Then refuse to pass the resolution now pending."

Spencer, of Pittsburg, replied to the argument that the present action was novel by saying that the *situation* was

novel; he would expose by an illustration the pretense that the bishop ought not to be asked to resign merely because there was no rule for it in the Discipline: "Suppose that, instead of marrying a respectable lady owning slaves, Bishop Andrew had married a colored woman. Would Southern or Northern brethren say either that he had broken an express rule of Discipline or that he would nevertheless be well qualified for a bishop in our church? Neither the one nor the other. They doubtless would depose him at once, though there is no rule to be found declaring in so many words that no white man shall marry a colored woman on pain of degradation."

Nathan Bangs replied to Winans, declaring that he never heard from any Northern man that he was willing to vote for a slave-holding bishop; that he was never in a caucus to nominate bishops, but he had heard from the mover of this resolution that, in 1832, the Baltimore Conference sent a committee to wait on a slave-holder from the South and ask him "if he was willing to emancipate his slaves if they would nominate him. He very courteously and in a Christian spirit took time to deliberate, and eventually told them he could not do it, and that was the reason why they declined to nominate him. Did that look like nominating a slave-holder to the episcopacy? And they nominated James O. Andrew because he was not a slave-holder." Bangs said that anything that would disqualify a man for the office of bishop was fit ground for the action of that conference; that he would say that "if any man said that every man who holds a slave sins in so doing, that would be a disqualification, and also to enter upon the possession of slaves would unfit a man for it." He affirmed that he did not touch the moral character of Andrew at all, but that he had acted imprudently and therefore should resign.

Capers rose and denied distinctly what Bangs had said, and claimed the right to refer to it when he should speak. He explained that no one had ever proposed to him to emancipate his slaves, but that he was urged to accept this appointment, and mentioned his circumstances with regard to slavery; that he had constantly opposed the use of his name and favored Bishop Andrew.

Winans asked Davis, of Baltimore, if it was not within his knowledge that for several months before the General Conference of 1832 arrangements were being made to secure the election of a Southern non-slave-holding man. Davis declared it was the first time he ever heard of it. Winans thought he could present twenty witnesses to prove the affirmation. Various other personal explanations were given, until Bishop Soule respectfully advised the brethren not to refer to individual words or private transactions.

J. B. Finley and J. M. Trimble, of Ohio, moved as a substitute for the resolutions the following:

"WHEREAS, The Discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency; and WHEREAS, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore,

"*Resolved*, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains."

Stephen Olin addressed the conference upon this substitute. After considering the subject generally he said, "If ever there was a man worthy to fill the episcopal office by his disinterestedness, his love of the church, his ardent,

WILLIAM WINANS.

melting sympathy for all the interests of humanity, but, above all, for his uncompromising and unreserved advocacy of the interest of the slave—if these are qualifications for the office of a bishop, then James O. Andrew is preëminently fitted to hold that office. . . . If I had a hundred votes, and Bishop Andrew were not embarrassed by these difficulties, . . . he is the man to whom I would give them all." He discussed the whole subject and argued in favor of the substitute as a constitutional measure, dishonorable to no one, unjust to no one, and that it should be adopted and sent forth with the solemn declaration of the conference that it was not designed as a punishment or a censure, but merely as a prudential and expedient measure, calculated to avert great evils.

Drake, of Mississippi, commended the spirit of Olin, but maintained that in no vital principle did the substitute differ from the original resolution, though in the preamble he thought it preferable. He then suggested a resolution that:

"WHEREAS, There have been found difficulties of a serious nature in the bishops of the Methodist Episcopal Church exercising a general superintendency; therefore,

"*Resolved*, That the General Conference recommend to the episcopacy to assign to each superintendent his sphere of labor for the next four years."

Slicer, of Baltimore, supported the Finley and Trimble substitute as milder than the original resolution.

Crandall, of New England, said that he would have voted for the substitute but for the unfortunate speeches that had been made. He did not agree with Olin that the Southern brethren had a constitutional right to hold slaves. Olin subsequently said that he used the term "constitution" to mean the whole Discipline.

Cass, of New Hampshire, delivered a radical speech in

favor of abolitionism; quoted Wesley thus: "Man-buyers are exactly on a level with man-stealers. But perhaps you will say, I do not buy any negroes; I only use those left me by my father. So far very good. But is it enough to satisfy your conscience? . . . I strike at the root of this complicated villainy. I absolutely deny all slave-holding to be consistent with any degree of justice."

At this point he was interrupted by a vote giving Early liberty to speak after he finished. The admission of this interruption and vote Cass declared to be "contrary to all rule and order." The hour having arrived, conference adjourned, Cass having the floor. The next day, on the resumption of the debate, he was recognized by the president, but he said that he had been interrupted in his speech the day before, and his rights had been trampled upon, and he had no further speech to make.

Whereupon George F. Pierce, of Georgia, took the floor. He charged the other side with practicing legerdemain; "that is, they stated abstract propositions of right which no man will pretend to deny, and then decided elaborate argumentations, and made them to bear on conclusions with which these conclusions have no more to do than the law of the tides has with the polar star." He denied that the argument of expediency had half the force assigned to it, and affirmed that whatever damage the passage of Andrew's character without censure, or laying the whole business on the table, might have with the New England conferences, he was not prepared to believe that any considerable damage would be done in the middle conferences. He charged that New Englanders were "well described by Paul as intermeddlers with other men's matters."

He predicted when the day of division should come—and from the present aspect of the case he believed it would—that "in ten years, perhaps less, there would not be one

George D. Pierce

shred of the distinctive characteristics of Methodism left within the conferences that depart from us. . . . The episcopacy would be given up, the presiding eldership given up, the itinerancy come to an end, and Congregationalism be the order of the day." He said that if the New England conferences were to secede, the rest would live in peace.

Longstreet followed, charging that the disturbance arose from the idea that the church was a body corporate, an ecclesiastical assembly, and that it had entered into special legislation, wholly unlike the few and simple rules of the early church.

After a noble introduction on general principles, he said, in the matter of slavery, "I have ever feared that you would begin to presume on your authority and power to operate reforms, not by the simple, blessed principles of the gospel, but by your ideas of what will best conduce to the general interests of Methodism. What is Methodism? If it be anything else than the pure gospel religion, let Methodism go upon the winds far from my sight. . . . Your rules about slavery have constituted you a high court of judicature of the country, and made you judges of all the statute laws of the States; and now, whether you are to decide these questions in the Annual or General Conferences, or whether the bishop himself has the prerogative of settling them, is not yet decided. . . . There is no bitterness in my heart toward the most uncompromising abolitionist in this assembly. It may be we are in fault. The truth is between us somewhere; let us see where it lies. . . . When Methodism first made its appearance among us, she found slavery overspreading the length and breadth of the land. She entered her protest against it, and in so doing she did more than our Saviour or any apostle ever did." He then made an inventory of the

various acts of legislation on the subject, and declared that the South, though not approving, had submitted. He describes Bishop Andrew as arriving at the conference and finding it in commotion concerning himself. "He is pained and agonized. He convenes the delegates from the slaveholding conferences, and, for the sake of peace, proposes to resign; but we, to a man, without a dissenting voice, declared to him that 'if he sought the peace of the church by that course, he would be disappointed of his object; for that his resignation to appease the clamor of the abolitionists would but spread general discontent through the whole South. We cannot lie down and see you deposed. If it has come to this, that being connected with slavery disqualifies you, we too are disqualified.'" He then turned to those who were advocating the resolutions he opposed, and said, "You have generally, as far as words go, treated him with kindness; but there is an eloquence in action, and a rebuke—a kind of rebuke and collateral argument that it requires no great depth of wisdom to understand, and beneath which I have seen our bishop cowering here during all the time, as one that scarcely has had the privilege to occupy a seat among you, and is necessarily, from his delicate position, for some days driven from among you. Do you expect of us that we shall bow in submission to all this, with no better pleas for these measures than you have set up? Are we not to be excused if, in the ardor of feeling, we sometimes utter words incautiously? Are we not to be excused if we do not weigh our thoughts in golden balances?"

This speech, entirely apart from its bearing on the question under consideration, is one of the ablest in the history of ecclesiastical debate. The reporter gives two pages and a half, and summarizes the rest. According to the account, he showed that the proposed action

Jesse T. Peck

must necessarily result in the separation of the North and South.

J. T. Peck replied to G. F. Pierce, point by point, dwelling particularly upon his statement that he wished New England might secede. He uttered a passage similar in the character of its references to Webster's famous defense of Massachusetts, exclaiming, "No, sir, we cannot part so easily with the pioneer land of the devoted and sainted Jesse Lee!" He closed in a persuasive strain: "Let the South go? No, sir, we cannot part with our brethren whom we love so well. True, we cannot compromise principle to save *them*—nor to save the East. . . . *We will not let them go* unless they tear themselves from our arms bedewed with the tears of affection. *Never! no, never!*"

Resuming the next day, he deprecated the remarks of Pierce with regard to a division, apologized for the warmth and emotion with which he had defended New England, but continued at some length in the same strain.

Pierce responded in a humorous vein.

Green, of Tennessee, deplored the remarks about division; said that he was not an orator, lawyer, professor, president of a college, nor a doctor, but simply a humble Methodist preacher. Nevertheless he claimed to understand the Methodist Discipline. He showed that it was an assumption that a slave-holder could not have been elected bishop in 1832; affirmed that we came within one vote of electing such at one time, and spoke long and forcefully, stating that he hung over McKendree in his dying hours, and snatched from his lips the motto, "All is well." He described McKendree as a diamond of the first water, and said that his robes were pure and clean as the mountain snow. Green informed the conference that McKendree had at one time determined to buy a black boy to wait upon

him, but was dissuaded from doing so by E. Bodie, Esq., of Tennessee, and himself, on the ground that "if he owned the boy he would not obey him more readily than if he belonged to another." He closed by declaring that in the South Bishop Andrew's name was enrolled above all Methodist names, and with respect to those who, though they said that he was no sinner and had violated no law, yet were striving to pass this resolution, he felt as though they said, "Here, take Bishop Andrew and crucify him, for I find no fault in him."

On Monday, May 27th, Hamline, of Ohio, took the floor to discuss two questions: Has the General Conference constitutional authority to pass this resolution? Is it appropriate and fitting that it should do so? He argued in support of the authority from the genius of Methodist policy on points which the most nearly resemble it, showing that, from the class-leader upward, amenability regards not only major but minor morals—not only vices but also improprieties of behavior. Second, he showed the superiority of the General Conference to the episcopacy, contending for its legislative and judicial functions, and then proceeding to its executive, affirming that these are supreme or all-controlling; that the General Conference is the foundation of all official, executive authority. He drew a distinction between the constitution of the church and that of the United States, and in concluding admitted that a minister could not be summarily removed from the ministry, but must have a trial in due form; that the episcopacy was an office and not an order, therefore a bishop could be summarily removed for an impropriety. Upon the subject of expediency he spoke but a few moments, showing the nature of a bishop's influence. Estimated by the clearness of its statements, the beauty and propriety of its language, close adherence to its many points, relevancy, and the effect

L. L. Hamline

it produced, this address must be regarded as one of the most persuasive in the history of forensic debate. The report of it, however, contains indubitable evidence that it was printed from the author's manuscript, or from notes subsequently furnished by him, or had been thoroughly revised after delivery, which is not the case with a large majority of the speeches.

Comfort, of Oneida, spoke briefly, building an argument on the ground that under certain circumstances a bishop cannot exercise the episcopal office without the consent of the General Conference.

William A. Smith, of Virginia, devoted himself to proving that Andrew had not acted improperly and had not violated the settled policy of the church; that his present position was not a violation of good faith; that the constitutional feature of the episcopacy did not require Andrew to desist from the duties of his office; that the adoption of either the substitute or the original resolution would be proscriptive, that it would close the door of usefulness to a large portion of the colored population, and would necessitate a division of the church. He maintained that the General Conference had no right directly to evoke a separation, but that the subject should be sent back to the membership of the church, who must be consulted and whose voice must be regarded as an authoritative decision. He affirmed that this subject could be decided without any regard to a civil war. "Nothing can be more absurd. Christian nations cannot fall upon measures of this sort." Differences must be settled by negotiation.

At the close Hamline arose to correct Smith, and in so doing uttered a very important passage:

"I never said, as Brother Smith affirms, that the administrative powers of this conference are absolute. I said they were supreme. 'Absolute' means not bound. This

conference is bound in all its powers, whether legislative, judicial, or executive, by constitutional restrictions. 'Supreme' means that, while acting within its constitutional limits, its decisions are final and all-controlling."

Collins replied to Longstreet, Capers, and others, and submitted a compromise resolution:

"WHEREAS, The Rev. James O. Andrew, one of the bishops of the Methodist Episcopal Church, has become connected with slavery by marriage and otherwise; and WHEREAS, A large portion of our ministry and membership in many of the Annual Conferences are known to have been always opposed to the election of a slave-holding bishop, believing that such an event is in contravention of the Discipline, which contemplates the episcopacy as an 'itinerant general superintendency,' and calculated also to strengthen the bonds of slavery; and WHEREAS, The peace and unity of the church in the non-slave-holding conferences will be liable to serious interruption from the connection of Bishop Andrew with slavery, without some definite action of the General Conference in relation to it; therefore,

"1. *Resolved*, That the members of this General Conference are constrained to express their profound regret that Rev. James O. Andrew, one of the general superintendents, has become connected with slavery, in view of the fact that while thus circumstanced he cannot perform the duties of his office acceptably to a large portion of the ministers and members of our church.

"2. *Resolved*, That Bishop Andrew be, and he hereby is, affectionately and earnestly requested to take the necessary measures to free himself from connection with slavery at the earliest period practicable within the ensuing four years.

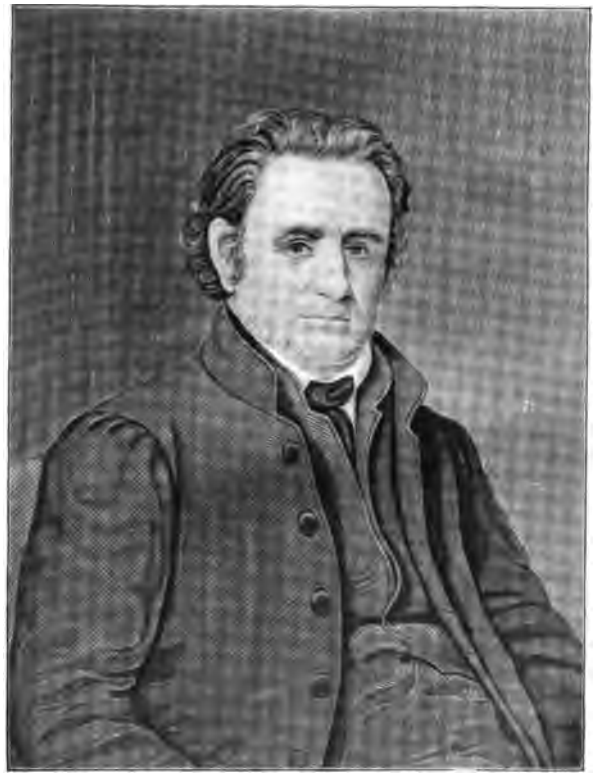
"3. *Resolved*, That all the matter pertaining to the appeal

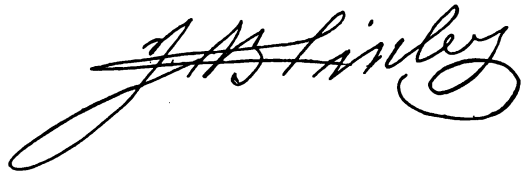
of Rev. Silas Comfort, tried at the session of the General Conference in 1840, be erased from the Journal."

After this Bishop Andrew, under powerful emotion, delivered an address.

He spoke of his feelings during the trial, which had lasted more than a week, and said that, though he had "felt, and felt deeply," he was "not offended with any man"; and did "not quarrel with his abolition brethren," though believing "their opinions to be erroneous and mischievous." He gave an account of the circumstances of his election, stating that he objected to permit himself to be put in nomination for the office, which had no charms for him, as he was in a conference which he loved, and had nothing to gain by separation from a happy home. But on "being urged, in the interest of the peace of the church and of the prosperity of Methodism in the South," he "consented, with the hope of failure." He was never asked if he was a slave-holder, nor what his principles were upon the subject. "No one dared to ask of him a pledge in this matter, or it would have been met as it deserved." He took office upon the law of the church as contained in the book of Discipline; and said, "I believe my case is covered by it. It was known that I was to reside in the South; I was elected in view of that very thing. . . . Well, what was I to do, then? I was elected in a country where free persons could not be obtained for hire; and I could not do the work of the family —my wife could not do it. I was compelled to hire slaves and pay their masters, but had to change them every year because they were bad servants, having no interest in me or mine. I believe it would have been less sin before God to have bought a servant who would have taken an interest in me and I in him; but I did not do so. At length, however, I came into the

possession of slaves; and I am a slave-holder, . . . and I cannot help myself." He gave an account of his second marriage and the manner in which he came into the possession of slaves, and proceeded, "Sir, I have no pledge to make. It has been said I did this thing voluntarily and with my eyes open. I did so deliberately and in the fear of God, and God has blessed our union." He showed why he would not deed those slaves to his wife before marriage, or let his wife make them over to her children. "Sir," said he, "my conscience would not allow me to do this thing. If I had done so, and those negroes should have passed into the hands of those who would treat them unkindly, I should have been unhappy. Strange as it may seem to brethren, I am a slave-holder for conscience' sake." His wife would consent to manumit them if he deemed it proper, but how could he free them? Some were too old to support themselves, and only an expense, and some were little children. "Perhaps I shall be permitted to keep these; but then, if the others go, how shall I provide for these helpless ones? . . . Besides, many of them would not go—they love their mistress, and could not be induced to leave her. Sir, an aged and respectable minister, several years ago, when I had stated just such a case to him and asked him what he would do, said, 'I would set them free; I'd wash my hands of them, and if they went to the devil I'd be clear of them.' Sir, into such views of religion or philanthropy my soul cannot enter. I believe the providence of God has thrown these creatures into my hands, and holds me responsible for their proper treatment. . . . What can I do? I have no confession to make; I intend to make none. I stand upon the broad ground of the Discipline on which I took office, and if I have done wrong, put me out." He charged that the editor of the "Christian Ad-





vocate" had made him "the scapegoat of all the difficulties which abolition excitement had gotten up in the North." He affirmed that he had spent his life for the benefit of the slaves, and inquired if he was to be sacrificed for those who had done little or nothing for them; expressed doubts whether he would be unacceptable anywhere, except in some limited parts of the North; in the South he believed he was acceptable; and that he would not be unacceptable to one half the connection, if the conference thought proper to pass him. There was plenty of ground where he could labor acceptably and usefully. His closing words were: "The conference can take its course; but I protest against the proposed action as a violation of the laws of the Discipline, and an invasion of the rights secured to me by that book. Yet, let the conference take the steps they contemplate; I enter no plea for mercy, I make no appeal for sympathy; indeed, I love those who sympathize with me, but I do not want it now. I wish you to act coolly and deliberately, and in the fear of God; but I would rather that the conference should change the issue, and make the resolution to depose the bishop, and take the question at once; for I am tired of it. The country is becoming agitated upon the subject, and I hope the conference will act forthwith upon the resolution."

Finley followed in defense of his substitute, and said, "Was Bishop Andrew involved in these circumstances when he was elected to that office? *No, sir;* no man here will say he was. And could he have been elected to that office if he had been? *No, sir;* no man here will assert that he could. . . . This voluntary act has thrown this great body of ministers, and the whole church, into this tremendous state of agitation, of which he could now relieve us, if he would, by his resignation." He pointed out

that his resolution was modified to the most easy requirement it could be to meet the feeling of Southern brethren and cover the principle; "and from this ground I will not be moved; on this ground will I stand till I die." He maintained the right and the power of the General Conference to remove from office one or all of the bishops if, from any circumstance, they became disqualified to carry out the great principle of the itinerant general superintendency. He demanded whether the Methodist Episcopal Church would admit the great evil of slavery into the itinerant general superintendency. He denied that the Discipline was conservative toward slavery. He avowed that he was not a radico-abolitionist; that those rabid abolitionists called him a pro-slavery man; but "I treat it with the disregard that I did the taunt of the Southerners that I was an abolitionist."

Sehon, of Ohio, opposed the proposed measure. He said that he was peculiarly and delicately situated. His own aged and venerable father was a slave-holder; he himself was born and reared in Virginia, and early in his ministry was transferred to the free State Ohio, where he wished to live and die; that he was a practical abolitionist, and had emancipated perhaps as many slaves as any brother on the floor of the conference, but that he now had serious doubts, though he acted from principles of justice and humanity in freeing them, as to whether he had truly improved their condition. He doubted the wisdom, on a mere question of expediency, of proceeding in this summary manner to depose a bishop.

Winans, of Mississippi, in feeble health, rose to reply to Hamline, especially on his doctrine concerning the administrative powers of the General Conference. He would not concede that it had power to suspend, depose, or reprove a bishop. It was shut up to expulsion; other powers were

PETER CARTWRIGHT.

mere inferences, and "such were always dangerous, hazardous, ruinous." He turned his attention to Collins, and denied that discontent was a reason for a bishop's being set aside or asked to resign. He reasserted that a slave-holder came within one vote of being elected to the office of bishop, and, in 1832, a slave-holder received forty non-slave-holding votes, and if he had received fifty perhaps would have been elected bishop. He declared that from time immemorial slave-holders had been making concessions; "the interests of the South had been cramped more and more, from General Conference to General Conference. . . . It was their principle to yield to the utmost extent rather than give over the unity of the church." He referred with feeling to his connection with the Baltimore Conference in his early days, but said that "when *they* took him by the beard to kiss him, and then plunged a poisoned dagger into his breast, he must say it was too bad; it was the unkindest cut of all, and he could not help exclaiming, '*Et tu, Brute!*'"

Peter Cartwright delivered a characteristic speech, beginning with his experience, which dated from 1805, when he joined the Western Conference, and said that every Methodist preacher whom he ever knew opposed slavery from stem to stern; that, through all the squabbles and difficulties among which the church waded, there was not to be found among Methodist preachers an advocate of slavery. He would not turn politician, nor give his political opinions; if he did they would be different from those of the brother from Virginia. He thought "it would be a deplorable fix if we had no power to touch a bishop if he becomes unacceptable and unprofitable." He "never was a great favorite with the bishops," but he "liked them"; they had always treated him better than he deserved, "considering me as Peter Cartwright." He

had received appointments from Asbury and Whatcoat, and never had anything against Andrew. "It is all humbug that if a man inherit slaves he can do nothing with them. I so became the owner and shouldered my responsibility, resolved to be, like Cæsar's wife, above suspicion, took them to my State, set them free, gave them land and built them a house, and they made more money than ever I did by my preaching. . . . Talk of division! I hope we shall hear no more of this sickly talk. I do not believe in a division and have not from the first. Why, this Methodist Episcopal Church would not miss me any more than an ox would miss a fly off his horn." Replying to the brother who said that Bishop McKendree wanted to purchase a slave, he said, "Now I have only to say that I have heard him say five hundred times that if he owned a thousand slaves he would not die a slave-holder; he would set them free. This doctrine he taught me when I was a beardless boy and when I was a presiding elder."

An attempt was made to order the previous question to be taken that day at 5:30. Capers stated that there were others who wished to speak, among them a venerable friend from South Carolina; that he also wished to give his testimony, but could not scuffle for the floor, and had been pained and grieved by seeing a dozen claiming it at once.

After consultation among the bishops it was decided that the motion for the previous question was out of order. Stamper, of Illinois, opposed the substitute as extra-judicial.

A long discussion took place the next day on the adoption of a rule making the previous question possible, and it finally prevailed.

Dunwody, of South Carolina, who had been a member of eight General Conferences, opposed the resolution on the ground of unscripturalness, unconstitutionality, and

mischievousness, and reviewed the subject of slavery with all the questions involved.

Soule rose, declaring himself calm, "but not with the calm that precedes the tempest and the storm, nor the calm of indifference, but of conviction." He would involve no man in responsibility, but would speak for himself. He read an extract from the address of the general superintendents at the Conference of 1840, and added:

"I wish to say explicitly that if the superintendents are only to be regarded as the officers of the General Conference of the Methodist Episcopal Church, and consequently as officers of the Methodist Episcopal Church liable to be deposed at will by a simple majority of this body without a form of trial, no obligation existing, growing out of the constitution and laws of the church, even to assign cause wherefore—I say, if this doctrine be a correct one, everything I have to say hereafter is powerless and falls to the ground. But brethren will permit me to say, strange as it may seem, although I have had the honor and the privilege to be a member of the General Conference of the Methodist Episcopal Church ever since its present organization, though I was honored with a seat in the convention of ministers which organized it, in this respect I have heard for the first time, either on the floor of this conference, in an Annual Conference, or through the whole of the private membership of the church, this doctrine advanced; this is the first time I ever heard it. Of course it struck me as a novelty. I am not going to enter the arena of controversy with this conference. I desire that my position may be defined. I desire to understand my landmarks as a bishop of the Methodist Episcopal Church —not the bishop of the General Conference, not the bishop of any Annual Conference. I thought that the constitution of the church, I thought that its laws and regulations, I

thought that the many solemn vows of ordination, the parchment which I hold under the signatures of the departed dead—I thought that these had defined my landmarks; I thought that these had prescribed my duties; I thought that these had marked out my course."

After proceeding at considerable length he said:

"The adoption of that resolution deposes Bishop Andrew without form or trial; such is my deliberate opinion. I do not believe it is safe for our community; I do not believe it is safe for you; and I am out of this question. What shall be done? The question, I know, wakes up the attention of every brother. Can it be possible that the Methodist Episcopal Church is in such a state of excitement—in such a state, I had almost said, of revolution—as to be unprepared to send out the plain, simple facts in the case to the churches, to the Annual Conferences, everywhere through our community, and waive all action on this subject until another General Conference? . . . I am about to take my leave of you, brethren. You must know—you cannot but know—that, with the principles I have stated to you, with the avowal of my sentiments in regard to this subject, it will not be Bishop Andrew alone that your word will affect. No, sir; I implicate neither my colleagues on my right hand nor on my left; but I say the decision of the question cannot affect Bishop Andrew alone. I wish it to be distinctly understood, it *cannot affect him alone.* I mean specially in this point: I say that the resolution on which we are just about to act goes to sustain the doctrine that the General Conference have power and right to depose one of the bishops of the Methodist Episcopal Church without the form of trial—that you are under no obligation from the constitution or laws of the church to *show cause*, even. . . . It involves the office; it involves the charge; it involves the relation

itself. And now, in taking leave, I offer devout prayer to Almighty God that you may be directed wisely in the decision you are about to make. I have given to you what in my sober and deliberate judgment is the best and safest course which you can pursue—safest for all concerned. I want that opinion to have no more influence upon you than it justly deserves in the conferences—all the conferences. I thank the conference for the attention they have been pleased to give me. I thank the audience for their attention. I very well know—I am not at all unapprised—that the position I occupy, in which I stand on the principles of that resolution, on the principles involved in it, may seal my fate. I say I am not at all unapprised of that. Let me go; but I pray you hold to principles—to principles; and with these remarks I submit the whole to your and to God's direction."

In the afternoon Durbin addressed the conference. He justified on the ground of necessity the concessions made by the fathers on the subject of slavery. Without them the Methodist Episcopal Church could not have existed at all in the South. "This," he affirmed, "should be a rebuke to our abolition brethren everywhere who would urge this question to extremities." But he assumed that the people of the North, whatever their differences, were united in mind, heart, and feeling on this one point at least, "that the episcopacy of the Methodist Episcopal Church *ought not to be trammeled with slavery.*" He argued strenuously for the right of the General Conference to suspend Bishop Andrew, and warmly denied that the substitute was equivalent to deposing him. Referring to Bishop Soule, he said, "Oh, sir, when we were left to infer this morning from the remarks of the chair that the passage of this substitute would affect not only Bishop Andrew, but perhaps others of our bishops, I could not but feel

that a momentary cloud gathered before my eyes to dim the clearness of my vision. The feelings which that remark excited were not calculated to give greater freedom to the action of my reason or greater precision to my judgment. But, strong as were and are those feelings, they cannot stifle my conscience or darken my understanding."

The debate the next day began with an address by Capers. He took issue with Durbin upon the proposition of the latter that the history of legislation in the church was a constant concession from the North to the South, pointing out the fact that during a portion of the time covered by Dr. Durbin there was on the subject of slavery no North nor South. "In those times slavery existed by general consent, and even the atrocious slave-trade was carried on both by men of Old England and New England." The action of the church was neither Southern nor Northern then, but such as was deemed admissible in the state of the laws where the church existed. He drew a distinction between the proposition that the conference had full power to put a bishop out of office for cause and the proposition that it could reduce a bishop to a mere General Conference officer and depose him at will, with or without some crime alleged. "What would be thought of a bishop by election who without consecration should assume the functions of the episcopacy as if he had been ordained?" He defined the constitution as that law of the church by which the governing power is limited, and from every possible definition of the term called in question the constitutionality of the measure before them. "It is not Protestant. It is inconsistent with the great object for which the church has been constituted," and closed by declaring that such a resolution would cut them off from the privilege of laboring with the colored people for their salvation.

After George Peck had spoken for a brief period, on motion of Stephen Olin the case of Bishop Andrew was deferred until the next morning in the hope that some compromise might be reached.

The next day Bishop Waugh read to the conference an important communication from the bishops:

"REV. AND DEAR BRETHREN: The undersigned respectfully and affectionately offer to your calm consideration the result of their consultation this afternoon in regard to the unpleasant and very delicate question which has been so long and so earnestly debated before your body. They have with the liveliest interest watched the progress of the discussion, and have awaited its termination with the deepest solicitude. As they have pored over this subject with anxious thought by day and by night, they have been more and more impressed with the difficulties connected therewith and the disastrous results which, in their apprehension, are the almost inevitable consequences of present action on the question now pending before you. To the undersigned it is fully apparent that a decision thereon, whether affirmatively or negatively, will most extensively disturb the peace and harmony of that widely extended brotherhood which has so effectively operated for good in the United States of America and elsewhere during the last sixty years in the development of a system of active energy of which union has always been a main element. They have with deep emotion inquired, Can anything be done to avoid an evil so much deprecated by every friend of our common Methodism? Long and anxiously have they waited for a satisfactory answer to this inquiry, but they have paused in vain. At this painful crisis they have unanimously concurred in the propriety of recommending the postponement of further

action in the case of Bishop Andrew until the ensuing General Conference. It does not enter into the design of the undersigned to argue the propriety of their recommendation; otherwise strong and valid reasons might be adduced in its support. They cannot but think that if the embarrassment of Bishop Andrew should not cease before that time the next General Conference, representing the pastors, ministers, and people of the several Annual Conferences, after all the facts in the case shall have passed in review before them, will be better qualified than the present General Conference can be to adjudicate the case wisely and discreetly. Until the cessation of the embarrassment, or the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made, without any infraction of a constitutional principle, as would fully employ Bishop Andrew in those sections of the church in which his presence and services would be welcome and cordial. If the course pursued on this occasion by the undersigned be deemed a novel one, they persuade themselves that their justification, in the view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion and to promote harmony in the church.

"Very respectfully and affectionately submitted,

"JOSHUA SOULE,
"ELIJAH HEDDING,
"B. WAUGH,
"T. A. MORRIS."

This communication was referred to a committee.

Hedding, on Saturday morning, desired to withdraw his signature. He had signed it as a peace measure, believing that it would be generally acceptable to the conference,

T. A. Morris

but in both these expectations he was disappointed. Waugh wished his name to remain, as he had signed it in the hope that it would contribute to the preservation of the church. Morris wished his name to remain as a testimony that he had done what he could to preserve the union of the body. Soule wished his name to go forth through a thousand channels to the world. It was already before the American people, and he "might not and would not withdraw it."

Nathan Bangs moved that the communication lie on the table. The roll was called, and the motion prevailed by a majority of twelve.

After debate the order of the day was taken up, whereupon Soule asked if the resolution was mandatory; if it was he looked upon it as suspending Andrew. There was a great difference between suspension and advice; if this was mandatory it was judicial. One brother had said that if the resolution passed Andrew was still a bishop of the Methodist Episcopal Church; if this was the case his remarks, he must repeat, were irrelevant. He considered the proceeding as a judicial one, suspending Brother Andrew from his duties as bishop of the Methodist Episcopal Church.

J. T. Peck then moved the previous question; it prevailed, the roll was called and the votes given "amid the most profound silence." The vote for the resolution, declaring that "it is the sense of this conference that Bishop Andrew desist from the exercise of his office so long as this impediment remains," was one hundred and eleven, and the vote against it was sixty-nine.

All the votes from the Middle, Eastern, and Western States were cast for the resolution, except three from the Illinois Conference, five from the Baltimore, four from the Philadelphia, two from the New Jersey, and one each from the New York, Michigan, and Rock River conferences.

But one resident of the South voted for it; he was John

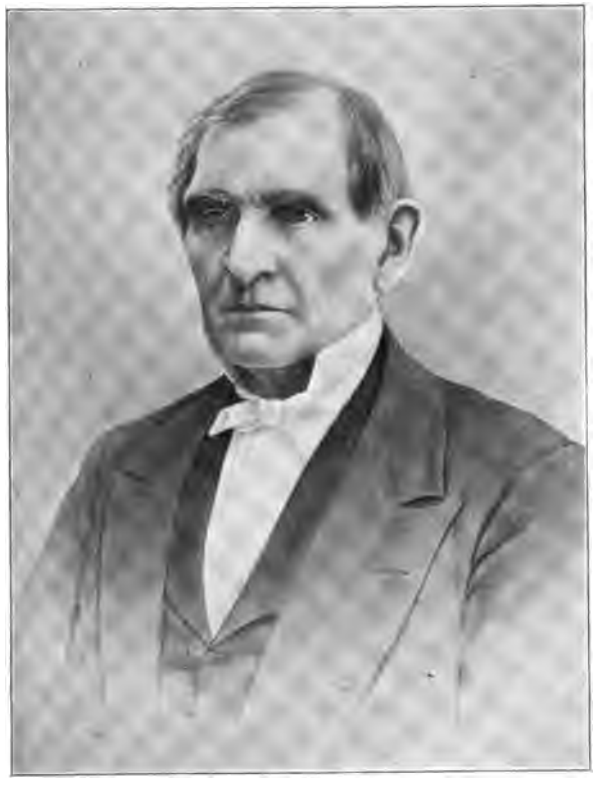
Clark, a delegate from the republic of Texas, who entered the New York Conference in 1820 and filled various important stations in the East and in the West. He was a delegate to the General Conference of 1840 from the Illinois Conference. On account of his vote on this and other resolutions on the subject the Texas Conference at its next session passed special censure upon him; but he had taken his family to the North and never returned to that country.[1] Thrall, a competent critic, who was influenced to go to Texas by Martin Ruter's letters in the "Christian Advocate," and lived there from 1837 until his death a few years ago, says that "Clark was remarkably dignified and impressive in the pulpit, and was acceptable and useful in Texas during his stay there."

Lovick Pierce informed the conference that at the earliest possible moment the Southern delegates would enter "a manly, ministerial, and proper protest against this extra-judicial act. . . . The constitutionality or otherwise of their proceeding would probably be tried before other tribunals." He believed that "when the public mind has been sounded, and the deep tones of public opinion come pealing from all quarters of the connection, there will be a verdict in favor of the South."

Slicer and Sargent, of Baltimore, proposed a resolution that "it is the sense of the General Conference that the vote in the case of Bishop Andrew be understood as advisory only, and not in the light of a judicial mandate, and that the final disposition of his case be postponed until the General Conference of 1848."

Capers proposed resolutions recommending to the Annual Conferences to suspend the constitutional restrictions, so as in effect to divide the supreme legislative body into two General Conferences: one to include the States and

[1] Thrall's "History of Methodism in Texas," p. 84.



J. B. McFerrin

Territories *south* of the line which divides those commonly designated free States from those in which slavery exists, and also the republic of Texas; the other to comprehend those *north* of the said line. Each conference should have full powers under the present limitations and restrictions to elect bishops and make rules and regulations for the church within its territorial limits. In case three quarters of the members of the Annual Conferences should approve these resolutions, the said Southern and Northern General Conferences should be deemed as having been constituted by the joint approval of the General and Annual Conferences, and should meet quadrennially, each within its own territory. The resolutions further provided that, in the event of such approval, the first Southern General Conference should convene in Nashville, Tenn., May 1, 1848, and be composed of delegates duly elected from the Annual Conferences. The business of the Book Concern should be conducted as before, the editors and agents being elected at the time of the session of the Northern General Conference, and the votes of the Southern General Conference cast by delegates of that conference attending the Northern for the purpose; also it was provided that the work of foreign missions should be maintained and conducted jointly between the two General Conferences as one church in such manner as should be agreed upon from time to time.

The resolutions of Capers were referred to a committee of nine: Paine of Tennessee, Filmore of Genesee, Akers of Illinois, N. Bangs of New York, Crowder of Virginia, Sargent of Baltimore, Winans of Mississippi, Hamline of Ohio, Porter of New England.

Before the announcement of the names of the committee McFerrin, of Tennessee, and Spicer, of Troy, offered the following resolution:

"*Resolved*, That the committee appointed to take into consideration the communication of the delegates from the Southern Conferences be instructed, provided they cannot in their judgment devise a plan for an amicable adjustment of the difficulties now existing in the church on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the church."

Upon this significant motion, Crowder moved to strike out the word "constitutional." This did not prevail, and the resolution was adopted.

Longstreet presented the following document, signed by fifty-two delegates; except one from Illinois, all were from the South.

"The delegates of the conferences in the slave-holding States take leave to *declare* to the General Conference of the Methodist Episcopal Church that the continued agitation on the subject of slavery and abolition in a portion of the church, the frequent action on that subject in the General Conference, and especially the extrajudicial proceedings against Bishop Andrew, which resulted on Saturday last in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of that General Conference over these conferences inconsistent with the success of the ministry in the slave-holding States."

A motion was made by C. Elliott to refer this declaration to a committee of nine.

This created some discussion and led Stephen Olin to read these resolutions:

"*Resolved*, That this conference does not consider its action in the case of Bishop Andrew as either judicial or punitive, but as a prudential regulation for the security and welfare of the church.

HENRY B. BASCOM.

"*Resolved*, That, having made a solemn declaration of what, in their judgment, the safety and peace of the church require, it is not necessary or proper to express any opinion as to what amount of respect may justly belong to their action in the premises."

Olin said he would not press these resolutions upon the conference, whereupon a call for the previous question was sustained, and the paper of the Southern delegates referred to the committee of nine.

Henry B. Bascom read to the conference, on Thursday, June 6th, the Protest of the Southern delegates in relation to the action in the case of Bishop Andrew. It was presented "in behalf of thirteen Annual Conferences of the Methodist Episcopal Church, and portions of the ministry and membership of several other conferences, embracing nearly five thousand ministers, traveling and local, and a membership of nearly five hundred thousand constitutionally represented in this General Conference."

It was based upon the absence of power in the General Conference to suspend, depose, or otherwise subject a bishop to any official disability whatever without the formal presentation of a charge or charges alleging that he has been guilty of the violation of some law or disciplinary obligation of the church, and also upon conviction of such charge after due form of trial; it involved a violation of the fundamental law essentially known as the compromise law of the church on the subject of slavery; and it was a dangerous precedent, unnecessary, and inimical to the coördinancy of the episcopacy as the executive department proper of the government. These propositions were argued at length in the Protest, which maintained that, should it be made to appear that the action in Andrew's case was intended only to advise and request, it would not in any way affect

the real or relative character of the movement. It affirmed that, "upon the principle that Andrew had become unacceptable to the Northern conferences without any infringement of law, it would follow that any bishop of the church either violating or submitting to a violation of the compromise charter of union between the North and South, without proper and public remonstrance, cannot be acceptable at the South and need not appear there."

The Protest closed with the expression of the hope that, "should the exigent circumstances in which the minority find themselves placed by the facts and developments alluded to in this remonstrance render it finally necessary that the Southern conferences should have a *separate, independent* existence, the character and services of the minority, together with the numbers and claims of the ministry and membership of the portion of the church represented by them, not less than similar reasons and considerations on the part of the Northern and Middle conferences, will suggest the high moral fitness of meeting this great emergency with strong and steady purpose to do justice to all concerned. And it is believed that, approaching the subject in this way, it will be found practicable to devise and adopt such measures and arrangements, present and prospective, as will secure an amicable division of the church upon the broad principles of right and equity, and destined to result in the common good of the great body of ministers and members found on either side *the line of separation.*"

The Protest was signed by the Southern delegates, and also by Berryman and Stamper of Illinois, Sehon of Ohio, and Sovereign and Neal of New Jersey.

Matthew Simpson moved that, "while they could not admit the statements put forth in the Protest, yet, as a matter of courtesy, they would allow it to be placed on

the 'Journal,' and that a committee consisting of Durbin, Olin, and Hamline be appointed to make a true statement of the case to be entered on the 'Journal.'" Hamline and Olin declined to serve, the latter on the ground of illness which compelled him to depart for his home, and George Peck and Charles Elliott were appointed.

Winans objected to the word "courtesy." The chair decided that the minority had a right to have the Protest entered on the "Journal"; in this decision two of his Episcopal colleagues concurred and from it one dissented. Simpson withdrew the first part of his resolution, and the remainder was adopted.

Bishop Soule presented this document:

"*To the General Conference.*

"REV. AND DEAR BRETHREN: As the case of Bishop Andrew unavoidably involves the future *action* of the superintendents, which, in their judgment, in the present position of the bishop, they have no discretion to decide upon, they respectfully request of the General Conference *official* instruction in answer to the following questions:

"1. Shall Bishop Andrew's name remain as it now stands in the Minutes, Hymn-book, and Discipline, or shall it be struck off of these official records?

"2. How shall the bishop obtain his support; as provided for in the Form of Discipline, or in some other way?

"3. What work, if any, may the bishop perform, and how shall he be appointed to the work?

"(Signed) JOSHUA SOULE,
"ELIJAH HEDDING,
"BEVERLY WAUGH,
"T. A. MORRIS."

This caused an irregular debate, which was ended by the adoption of the following:

"*Resolved*, 1. As the sense of this conference, that Bishop Andrew's name stand in the Minutes, Hymn-book, and Discipline as formerly.

"*Resolved*, 2. That the rule in relation to the support of a bishop and his family applies to Bishop Andrew.

"*Resolved*, 3. That whether any and in what work Bishop Andrew be employed is to be determined by his own decision and action, in relation to the previous action of this conference in his case."

The first resolution passed by a vote of one hundred and fifty-four against eighteen; the second by one hundred and fifty-one against fourteen; and the third by one hundred and three against sixty-seven.

By a vote of one hundred and twenty-seven to forty-eight on the roll-call, the following report of the Committee on Slavery was passed on the 7th of June:

"*Resolved*, That the resolutions passed at the last General Conference of 1840 on the subject of the testimony of colored persons in church trials be, and the same are hereby, rescinded."

The report of the Committee of Nine, commonly known as "The Plan of Separation," and sometimes as "The Plan of Adjustment," was elaborately discussed under a motion to adopt it, made by Elliott, of Ohio. The entire document as finally adopted, which is necessary to an understanding of subsequent events, may be found in Appendix III. It is here epitomized:

"WHEREAS, A declaration has been presented to this General Conference, with the signatures of *fifty-one* delegates of the body, from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the objects and purposes of the

Christian ministry and church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and

"WHEREAS, In the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

"*Resolved*, By the delegates of the several Annual Conferences in General Conference assembled,

"That, should the Annual Conferences in the slaveholding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the Northern boundary of such connection."

It provided a method of determining the limits of the two churches; granted to ministers the privilege of choice between them; recommended the Annual Conferences to repeal the restrictive rule regulating the appropriation of the proceeds of the Book Concern; provided for the transfer to the Southern church of accounts against ministers and citizens of the South, and of real estate and other property located there belonging to the Book Concern; and for the division of the capital stock and the transfer of an equitable portion to the church South. It appointed three commissioners to act in concert with three from the Southern church to arrange these divisions and transfers; suggested a plan for joint action of the book-agents of the two churches for settling claims; proposed to free property, churches, and schools then owned by the Methodist Episcopal Church within the limits of the Southern organization from all obligations to said church; also to guarantee to both churches the use of all copyrights in the possession of the Book Concern; and provided for a similar division of the Chartered Fund.

It requested the bishops to bring before the Annual Conferences as soon as possible such part of the report as required their action, beginning with the New York.

Elliott, of Ohio, opened the debate. His remarks in part are thus represented in the official account: "All history did not furnish an example of such a large body of Christians remaining in such close and unbroken connection as the Methodist Episcopal Church. It was now found necessary to separate this large body, for it was becoming unwieldy. . . . In his own mind it had been for several years perfectly clear that to this conclusion they must eventually come. Were the question that now unhappily agitated the church dead and buried, there would be good reason for passing the resolutions contained in that report."

Griffith, of Baltimore, said that he would oppose this measure even though he stood alone; that they dared not refer the question to the Annual Conferences; that no one had a right to divide the Methodist Episcopal Church. He declared that the plan put it in the power of any set of men to make a distinct body whenever they chose.

Cartwright opposed it. The plan would create war and strife in the border conferences, would be a bad precedent, and tend to divide the church into a thousand ramifications. He would say to his Southern brethren, who were coming up to this measure in a solid phalanx, what they had said to him: "Pause; and if you will not do it for our, do it for your own, sakes." He was willing to go for only one proposition—to lay the case before the people during the next four years.

Paine, of Tennessee, favored it. He trusted that secession would not take place. The measure had been concocted in a spirit of compromise and fraternal feeling in the hope of preventing agitation and schism.

Robert Paine

Luckey, of Genesee, favored the report, which, though settling nothing, provided in an amicable and proper way for such action as it might be necessary to take. The danger apprehended by Cartwright existed only in the fires of his imagination. Wesley had contended at one time for the unity of the Methodist body throughout the world, but subsequently saw it necessary to permit the connection in the United States to separate; and had it not been for the best?

Bangs, of New York, hoped the time would never come for a separation, but on the appearance of two evils chose the least; the choice was between the violent separation of the South and its peaceable and amicable separation. If they did separate, the laws, Discipline, government, all would be the same, and they should be as warm in their affection toward each other as they were now. Bangs hoped for a unanimous decision.

Filmore, of Genesee, said fears existed, and by debating this the church proposed that if these fears proved well grounded they would divide into two churches.

Finley, of Ohio, could see in the report no proposition to divide the church. He discerned nothing unconstitutional in it, and drew a parallel between what was now proposed and what was done for the Canada Conference. An issue was raised about that legislation, and while the journals were being searched, Hamline, by consent, explained that the only point which touched the constitution in the report related to the division of the funds of the Book Concern, and that was the only one to be sent to the Annual Conferences. He thought the report could not be objected to on the ground of unconstitutionality, and exclaimed, "I, for one, would wish to have my name recorded affirming them to be brethren if they find that they must separate. God forbid that they should

go as an arm torn out of the body, leaving the point of junction all gory and ghastly! But let them go as brethren beloved in the Lord, and let us hear their voice, responsive, claim us for brethren."

Bond, the editor of the "Christian Advocate," who, though not a member of the conference, had been invited to participate in its debates, opposed the report, predicting that it would produce warfare on the borders, and consequently the interior could not be at peace. The brethren who prepared the report had taken the worst course arbitrators could take; namely, to attempt to split the difference.

Collins thought the report contained the best proposition under the circumstances. He hoped, however, that they would not separate.

Porter, of New England, declared that the time was coming when separation must take place. The committee presented their report as the best provision for the situation. The difficulty was greater now than it was four years ago, and would increase. If there were defects in the scheme they could arrest it in the Annual Conferences.

Durbin understood that the action was to commence in the South. He thought that in the present excitement it would not be an advantage to have it begin next week in the New York Conference; he would substitute the New Jersey for the New York.

Capers appreciated Durbin's object and motives, but thought it was necessary to decide immediately. The Southern brethren stood like men "at the death." If the conference suspended action too long it would come too late. "Oh, that they could pour some oil on the troubled feelings of the South!" He knew of nothing so likely to do this as the passage of the resolution before them.

Ruter wished to substitute the Kentucky Conference

for the New Jersey; this he understood to be the first conference in the South.

Winans recited the history of the matter as it was laid before the Committee of Nine, and said, "The only proposition was that they might have liberty if necessary to organize a separate conference; and it is important that the South should know at an early period that they had such liberty, in order to allay the intense excitement which prevails in that portion of the work."

At this point Durbin withdrew his amendment, and after some desultory conversation the report was adopted. On the first and the test resolution there were one hundred and thirty-five votes in the affirmative and fifteen in the negative. The fifteen were Sanford and Martindale of New York, Lovejoy and Benton of Providence, Hobart and Nickerson of Maine, A. D. Peck of Black River, Snyder, Row, and Holmes of Oneida, Power and Poe of North Ohio, Cartwright of Illinois, and Griffith and Bear of Baltimore.

The second resolution was adopted by one hundred and thirty-nine to seventeen, and the third by one hundred and forty-seven to twelve; the fourth without a roll-call; the fifth by one hundred and fifty-three to thirteen; the sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth were adopted without a count vote, and finally the preamble was adopted.

This action was consummated on Saturday, June 8th.

On Monday afternoon, June 10th, John P. Durbin, chairman of the committee to prepare a Reply to the Protest, presented and read the report. The discussion continued until the adjournment, and was resumed on the reassembling of the conference at 8:30 in the evening.

The Reply points out that no slave-holder had been elected to the episcopacy, though several otherwise eminently fitted for the station failed of success "solely on

account of this impediment"; that of the nine bishops already elected in the history of the church only three had been Northern men, while six had been natives of the slave-holding States, but not one a slave-holder. It then recounts the circumstances of Andrew's election, gives a history of his connection with slavery, emphasizes the fact that Bishop Andrew had become the owner of slaves by bequest, by inheritance, and by marriage; and maintained that, so far as the slaves that belong to his present wife were concerned, they had become by the laws of Georgia the property of Bishop Andrew to keep or dispose of as he pleased; that he had conveyed them to a trustee for the joint use of himself and wife, of whom the survivor is to be the sole owner, and that this conveyance was made for the security of Mrs. Andrew, and with no view either to satisfy or to mislead the opinions of the Northern church; reaffirms that he could not exercise his functions without entailing disaster upon the church in the North, explains the diversity of sentiment as to the proper method of treating the case, and then the action finally adopted. It emphatically declares that that action was neither judicial nor punitive; that it did not achieve nor intend so much as a legal suspension; that Bishop Andrew "is still a bishop, and should he, against the expressed sense of the General Conference, proceed in the discharge of his functions, his official acts would be valid." The Reply examines the arguments and allegations of fact brought forth in the debate and the Protest, bearing on the constitutional aspect of the case, and adduces quotations from Asbury, Coke, Dickins, and Emory, also the undisputed expressions of Hedding.

The conclusion is important, particularly the second paragraph:

"When all the law, and the facts in the case, shall have been spread before an impartial community, the majority

JOHN EARLY.

have no doubt that they *will* fix '*the responsibility of division*,' should such an unhappy event take place, 'where in justice *it belongs*.' They will ask, Who first introduced slavery into the episcopacy? And the answer will be, *Not the General Conference.* Who opposed the attempt to withdraw it from the episcopacy? *Not the General Conference.* Who resisted the measure of peace that was proposed—the mildest that the case allowed? *Not the majority.* Who first sounded the knell of division, and declared that it would be impossible longer to remain under the jurisdiction of the Methodist Episcopal Church? *Not the majority.*

"The proposition for a peaceful separation (if any must take place) with which the Protest closes, though strangely at variance with much that precedes, has already been met by the General Conference. And the readiness with which that body (by a vote which would doubtless have been unanimous but for the belief that some entertained of the unconstitutionality of the measure) granted all that the Southern brethren themselves could ask in such an event must forever stand as a practical refutation of any assertion that the minority have been subjected to the tyranny of a majority."

Crowder declared that the passage of that report by the majority would render division inevitable. He could but regard the document as an insult to the whole South.

Early besought the brethren not to adopt it hastily. He said that some thought Crowder excited, but he himself was calm and collected. The idea set forth in the Reply, that the character of a class-leader could be examined at the Quarterly Conference, was new and contrary to the fact. He declared it unparalleled that such a Reply should be made to a Protest.

Bangs wished to know whether this debate was in order.

Bishop Waugh reminded him that the motion was to spread it on the "Journal." Longstreet said it was "the right of the minority to spread their Protest on the 'Journal,' not the right of the conference to appoint a committee to reply." He took up the original question.

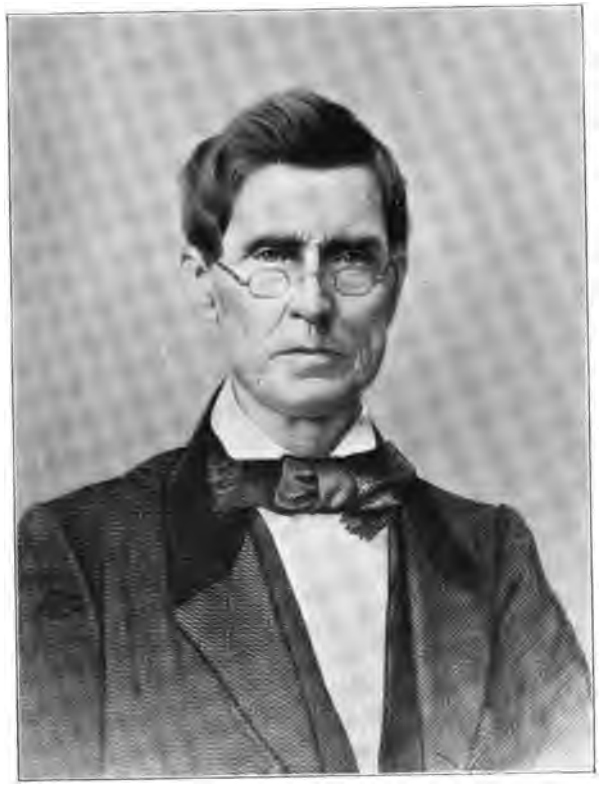
Smith pointed out that in Georgia, where Andrew lived, creditors had "peculiar claims over and above children and heirs." C. Elliott claimed that the course proposed by the committee was in harmony with the rules. Collins said the report was not a protest, but a report of a committee.

Bishop Waugh thought that the conference had a right to its own judgment. They might decline to adopt, and still wish to spread it on the "Journal."

Ames defended the report. Durbin said the Protest of the minority was an elaborate argumentation of the case; that both Olin and Hamline, former members of the committee, concurred with him. He and his present colleagues, however, would consent to omit from their report the reference to class-leaders (which implied that they were amenable to the Quarterly Conference for their official conduct) and the supposititious case about Bishop Andrew's being called up at the next General Conference if he continued to exercise his functions. He had not expected the report to be adopted, but to be placed without debate by the side of the Protest.

Smith, of Virginia, charged the majority with having attempted "to deceive the public long enough," and desired them to tell the five hundred thousand Methodists South what they wanted to do.

The motion to spread the report on the "Journal" and print it was carried, and the call of the roll showed one hundred and sixteen votes in the affirmative and twenty-six in the negative. Those in the negative were all from



Augustus B. Longstreet

the South except seven; and of those in the affirmative twenty were from the South.

The conference adjourned about midnight on the 10th of June.

Before departing from the city, on the 11th, the Southern delegates met to deliberate on their future course. They issued an address to the ministers and members of their conferences, giving information of the action of the General Conference with respect to a possible separation. In this they said, "It affords us pleasure to state that there were those found among the majority who made this proposition with every manifestation of justice and liberality, and, should a similar spirit be exhibited by the Annual Conferences in the North, there will remain no legal impediment to its legal consummation." They recommended that, to prevent undue haste and forestall divided counsels, nothing be done till the conferences represented could meet in a general convention, for the time of which they suggested May 1, 1845, and for the place Louisville, Ky., and that this convention should be composed of delegates from the Southern conferences in the proportion of one delegate to eleven members.

Although great public excitement had been caused in the vicinity of New York by the debates and the action of the conference during the session, after the adjournment it extended widely.

"All possible phases of the question—slave-holding and slave traffic, antislaveryism, emancipation, abolitionism, slave-holding preachers and bishops, the constitutionality and unconstitutionality of the division, the probable results of secession, etc.—were discussed throughout the entire country."[1]

Bishop Andrew, in August, 1844, issued an address to

[1] Curtiss's "Manual of Methodist Episcopal Church History," p. 182.

bishops adhering to the Methodist Episcopal Church. Bishops Waugh, Morris, Janes, and myself attended. We judged that, in consideration of the *acts* of the Louisville convention, we could not be justified in presiding in the Annual Conferences represented in the said convention. Bishops Morris and Janes desired to go to the conferences assigned to them in the South, but the final decision was that it would be inadvisable."

At the time of the publication of the revised plan of episcopal visitation they also passed the following resolution:

"*Resolved*, That the plan reported by a select Committee of Nine at the last General Conference, and adopted by that body, in regard to a distinct ecclesiastical connection, should such a course be found necessary by the Annual Conferences in the slave-holding States, is regarded by us as of binding obligation in the premises so far as our own administration is concerned.

"(Signed) E. S. JANES, *Secretary*."

The first General Conference met in Petersburg, Va., May 1, 1846, and consisted of eighty-seven members. John Early presided on the first day until the arrival of Andrew. On the second day Soule formally announced his adherence. The closing paragraph of his statement reads as follows:

"The organization of the Methodist Episcopal Church, South, being thus completed in the organization of the General Conference with a constitutional president, the time has arrived when it is proper for me to announce my position. Sustaining no relation to one Annual Conference which I did not sustain to every other, and considering the General Conference as the proper judicatory to

which my communication should be made, I have declined making this announcement until the present time. And now, acting with strict regard to the Plan of Separation and under a solemn conviction of duty, I formally declare my adherence to the Methodist Episcopal Church, South. And if the conference receive me in my present relation to the church I am ready to serve them according to the best of my ability. In conclusion, I indulge the joyful assurance that, although separated from our Northern brethren by a distinct conference jurisdiction, we shall never cease to treat them as 'brethren beloved,' and cultivate those principles and affections which constitute the essential unity of the church of Christ." [1]

The conference elected Early book-agent, and made the editors of the "Christian Advocates" at Charleston, Richmond, and Louisville assistants and subject to his direction in depository matters. A "Quarterly Review" was ordered to be started at Louisville, H. B. Bascom, editor. A constitution for the Church Missionary Society was adopted, and the bishops were authorized to appoint two missionaries to China. E. Stevenson was elected missionary secretary; T. O. Summers editor of the Sunday-school paper. Provision was made for revising the hymn-book, and commissioners were appointed to act in concert with the commissioners of the Methodist Episcopal Church in adjusting mutual interests in the Book Concern. Also it was ordered that, should the commissioners appointed by the General Conference fail to effect a settlement as above, they were authorized to "take such measures as might best secure the just and equitable claims of the Methodist Episcopal Church, South, and the property and effects aforesaid."

William Capers and Robert Paine were elected bishops,

[1] McTyeire's "History of Methodism," p. 643.

and ordained by Soule and Andrew, assisted by Lovick Pierce and John Early. Pierce was appointed a delegate to the ensuing General Conference of the Methodist Episcopal Church "to tender to that body the Christian regards and fraternal salutations of the General Conference of the Methodist Episcopal Church, South."

Capers had risen to a commanding position in the Methodist Episcopal Church. Eighteen years before he had represented that body as fraternal delegate to the British Conference; and one year later had established missions to slaves, taking the position of superintendent thereof, and had been astonishingly successful; six years before he had been elected one of the general missionary secretaries.

Paine had for sixteen years been president of La Grange College, Alabama, and in 1844 was chairman of the committee on episcopacy and of the committee which drew up the Plan of Separation.

The section and rule on slavery were left unchanged, but an explanatory statement was added that it was understood "in the sense of the declarations made by the General Conferences of 1836 and 1840."[1]

At that time the new organization contained 459,569 members, in which were included 1519 traveling preachers. Of these members 124,961 were colored.

[1] "History of the Methodist Episcopal Church, South," by Gross Alexander ("American Church History," vol. xi.), p. 48.

CHAPTER XVIII.

A CALM SURVEY.

IN reviewing this controversy in the colder and clearer light of the present day, a recognition of certain facts is essential to the formation of an impartial and equitable judgment.

When Methodism arose in America slavery existed in all parts of the country, with a tendency to increase rapidly in the South. The difficulties to which it gave rise were far greater in the South than in the North. The restrictions upon freedom of speech, which are necessary to enforce subordination and preserve social order where slavery exists, embarrassed and almost prevented discussion of the merits and demerits of the institution. In the North, where the number of slaves gradually diminished until they disappeared, the only impediments to public consideration of the subject arose from commercial and social connection with the South and the intermingling of political parties.

In the South agriculture and the sale of its products offered a much larger field for slave labor than could be found in the North, where manufactures and commerce predominated; and while the warmth of the Southern climate reduced the cost of maintaining slaves, it acted as an impediment to white labor.

Little by little, the spirit of Methodism became less aggressive and more indulgent toward an institution relent-

Stephen Olin

lessly denounced by Coke and for a time by Asbury. When, after many changes, a general conviction had arisen in the South that slavery was a permanent institution, the abolition movement arose in the North and conflict was unavoidable.

An organized effort to crush abolitionism was made in the Conference of 1836 and culminated in that of 1840. Meanwhile, in New England and those parts of the West settled largely by New Englanders, abolitionism grew until it became a predominant sentiment.

The only speech delivered in the General Conference of 1844 which exhibited a full comprehension and just estimate of all sides of the subject was that of Stephen Olin, who was as familiar with the North as with the South.

He explained the rise of the abolition excitement in New England and the other Northern States, and affirmed that "the interests, the purposes, and the measures which seem at this time to unite the North in sympathy have not originated with abolitionists, usually so called"; that the New York and Troy conferences were not and never had been abolition conferences, but, together with many other Northern conferences, they had firmly opposed that movement; and that, generally speaking, Northern Methodists regarded "slavery as a great evil, though not necessarily a sin." He thus analyzed the origin of antislavery sentiment: "Brethren fall into a great error in imagining that all the abolition influence abroad in the Northern churches originated in them. On the contrary, our common newspapers, the contests and canvasses connected with our elections, our political literature, are rife with abolitionism on other and broader grounds. It is perhaps to be regretted that this embarrassing subject is so much discussed at the North, but it is certainly true that Meth-

odists here derive their sentiments chiefly from such sources as I have intimated—from their reading and from intercourse with their fellow-citizens. They are abolitionists naturally and unavoidably because they breathe the atmosphere of this country; because the sea is open to free adventure, and their freighted ships bring home periodicals and books from all the countries of Europe, tinged or, if any prefer, infected with these views. The difficulties of this question, then, do not arise chiefly from its relation to abolitionism in the church, but from the general condition of feeling among the people of the non-slaveholding States."

Contrasting the difficulties in the South with those in the North, he said: "I know the difficulties in the South. I know the excitement that is likely to prevail among the people there. Yet, allowing our worst fears all to be realized, the South will have this advantage over us: the Southern forces are likely, in any event, to harmonize among themselves; they will form a compact body. In our Northern conferences this will be impossible in the present state of things. They cannot bring their whole people to act together on one common ground; stations and circuits will be so weakened and broken as in many instances to be unable to sustain their minister."

This was absolutely true. When, in 1843, the secession of Orange Scott and his colleagues took place nothing was more certain than that, if Andrew as a slave-holder were allowed to exercise his episcopal functions, a general secession in New England would follow, and that agitation and contention would prevail, accompanied by withdrawals in many churches in the North and West and in some of the Middle States.

That different views of the constitution concerning the powers of the episcopacy had grown up, diverging more

and more, and that they were held by a large majority in the South and by a strong minority in the North, are facts of fundamental importance in estimating this controversy. Joshua Soule, whose hand was upon every letter and line of the constitution, threw the unequaled weight of his influence into the scale against the right of the conference to request Andrew to desist, interpreting such a resolution as equivalent to a deposition. In harmony with that view, the majority of the speakers on the Southern side opposed on two grounds the contemplated action: that, under the circumstances, Andrew had a disciplinary right to hold slaves, and that, whether he had or not, he could only be dealt with by the process of a trial; and their more powerful paragraphs were based upon the alleged denial of constitutional rights.

It is indisputable that to *depose* Andrew without a trial would have been unconstitutional. To charge him by resolution with "sin" without proceeding to put him upon trial would have been libelous; to request the bishops not to assign him work would have been nugatory, since with their views their constitutional duties would have required them to disregard the request. But to ask him to desist from the exercise of his functions, it being expressly understood that the responsibility of deciding whether to continue rested upon himself, whether expedient or inexpedient, was not a violation of the constitution of the Methodist Episcopal Church. Nevertheless, in defending this view Hamline went so far that it will ever remain mysterious that such a passage as this could have been received without a universal cry of disapprobation: "Our church constitution recognizes the episcopacy as an abstraction, and leaves this body to work it in a concrete form in any hundred or more ways we may be able to invent. We may make one, five, or twenty bishops, and if we please one for each

conference. We may refuse to elect any until all die or resign, and then, to maintain the episcopacy, which we are bound to do, we must elect one at least."

Yet this passage is practically contradicted in the same speech by another utterance with respect to the powers of the General Conference over the episcopacy, namely: "It can resume, then, all the powers granted to the bishop by its own act, except such prerogatives as are essential to episcopacy and superintendency." As the other taken by itself would assume the power to render impracticable "the plan of our itinerant superintendency" which is protected by the constitution, so this passage taken by itself would protect that plan. Since "episcopacy and superintendency," that is, the itinerant general superintendency, would require a sufficient number of bishops to accomplish the work, the episcopacy is *not* an abstraction, but a concrete institution, defined and defended in the Discipline at the time the institution was adopted.

The correction made by Hamline in reply to Smith, taken in connection with this extravagant statement, is necessary to guard his meaning. So great are the force and discrimination of statement exhibited in his speech that it is clear that, in the absence of a burning issue, Hamline would have been more cautious in the use of terms. As it was, he was no further from the original principles of Methodism in the extreme statements of the powers of the General Conference than were some upon the other side, who practically denied the right of the body to protect the church against any single act or peculiarity of a bishop or series thereof in conduct or personality, developed after his election, which actions did not bring him under the jurisdiction of a special rule of Discipline.

The resolution of the Southern delegates communicated

to Andrew, whereby he was deterred from resigning, was not adapted to promote a peaceful settlement of the difficulty. It reads thus:

"WHEREAS, Bishop Andrew has signified to the delegates of the conference in the slave-holding States a purpose to yield to the present distressing urgency of the brethren from the Northern States, and resign his office of bishop; and WHEREAS, In a meeting of said delegates to consider this matter, after solemn prayer and much deliberation, it appears to us that his resignation would inflict an incurable wound on the whole South and inevitably lead to division in the church; therefore, we do unanimously concur in requesting the bishop, by all his love for the unity of the church, which his resignation will certainly jeopardize, not to allow himself for any consideration to resign."

Nor was the speech of Andrew calculated to make peace. Although it be granted that something had to be done to preserve the Northern societies from disintegration or from wholesale secession, and conceded that the agitation had developed a condition of affairs in the Southern churches which embarrassed them fully as much as did the opposite state their brethren at the North, nevertheless it is one of the wonders of ecclesiastical history that a plan of separation based on a conjectural hypothesis should have been deliberately adopted by a General Conference.

Stated in the simplest terms, the plan amounted to this: A majority of nearly two thirds said, "We must request Bishop J. O. Andrew to desist from the exercise of his functions so long as he remains connected with slavery." More than one third responded, "Bishop Andrew offered to resign, but we have told him that it is necessary that he force the issue to save the Southern churches, and we also say to you that, as you have asked him to desist from

the exercise of his functions, we think it highly improbable that it will be possible for us to continue our work in connection with your body." The majority responded, "If that be so we will prepare an easy plan for you to withdraw from us, leaving the matter of your going entirely to your judgment." They were willing to do this without consulting their constituents, not one of whom ever dreamed that such a proposition could be seriously contemplated. If, however, they could proceed thus far, it was but natural for them to say, "As we have accumulated a large property in common, we will submit to our constituents a recommendation so to change the restrictive rules that that property may be amicably divided and the mutual rights of the sundered parties satisfactorily adjusted."

It is true that the Southern delegates voted in favor of the plan, but as they alone could not have enacted it, those responsible for it included nearly all who had requested Andrew to desist. Doubtless some voted for it in the hope that so amicable a measure would prevent separation. That any could entertain such an expectation is inexplicable, except upon the assumption that fifty-two years ago the methods of ascertaining public sentiment in different sections of the country were much circumscribed and that a large part of the Northern delegates knew little or nothing of the South.

The Reply to the Protest declares that "the vote would doubtless have been unanimous but for the belief that some entertained of the unconstitutionality of the measure." The fact that there was not a majority who entertained such a doubt is the inscrutable problem of the unparalleled controversy.

It must strike the calm observer as a serious impropriety, if not a usurpation, for the General Conference, with-

out submitting each and every part of it to all the conferences, to enact legislation based on the possibility of a separation contingent upon the judgment of the departing members and ministers. A representative body making final provision for a possible separation is an anomaly. The case of Canada was, when adjusted, relatively to the whole, in numbers and property a small question and dealt with a population which was under another civil government. This situation contemplated a division of magnitude within the same country and almost wholly on geographical lines.

Had Andrew taken all the steps legally within his reach to disconnect himself from slavery before the General Conference of 1844 met, he might have delayed the inevitable crisis. In view of the widespread excitement on the slavery question in the church, that he should have allowed himself to be the spark that precipitated the explosion is surprising.

Smith, the biographer of Andrew, affirms that he had no reason to suppose that by marrying a woman who owned slaves he would cause strife, and that "if he had reason to suppose that the results which did follow would have followed, the marriage should have been preceded by resignation." Dr. Gross Alexander, commenting upon this passage in his "History of the Methodist Episcopal Church, South,"[1] says, "If Bishop Andrew did not know the history of the slavery agitation in the church and country and the attitude of the two sections well enough to have reason for fearing that his marrying a slave-owner would occasion serious trouble, then, for a man in his position, his ignorance was inexcusable. If he did know these things and was indifferent to them, his indifference

[1] "American Church History," vol. xi., p. 20.

was more inexcusable. In any case, his position in 1844 is not one to be envied."

As there were comparatively few newspapers in those days, and, with the exception of "Zion's Herald," the papers of the church had little to say upon the subject of abolitionism, except in condemnation, and as Andrew had not traveled in New England, but had spent the principal part of his life in the West and South, holding but few conferences even in the Middle States, it is possible that he did not have reason to anticipate the excitement. He was surrounded by ministerial slave-holders. Olin when in the South had been such, and on removing to the North sold his slaves, retaining the proceeds. Capers, on whom the General Conference had conferred positions of great importance, was a slave-holder, and Andrew himself had been a slave-holder for some years before this marriage. His biographer asserts that until he reached Baltimore in April, on his way to the General Conference in New York, he was not aware that any attention had been called to it.

In a letter to his daughter, written in the midst of the discussion, Andrew said, "I would most joyfully resign if I did not dread the influence on the Southern church." Referring to the protest of the slave-holding States against his resignation under any circumstances as ruinous to the whole Southern portion of the church, he says, "I believe, in fact, they are solemnly pledged if I resign that they will to a man secede from the conference."

Nevertheless we can but wonder what the effect would have been if he had said to his brethren of the South, "I cannot be the occasion of a division of the church. I must resign. I will sacrifice my pride on the altar of unity. If, then, the abolitionists will proceed to the extreme of taking away our disciplinary rights, we can establish a new branch of Methodism on a broader foundation than unkind treat-

ment of a single official." Perhaps he might have persuaded a majority to allow him to resign; or, failing in that, had he resigned the reaction might have given the church peace for several years.

Such suppositions, however, are checked by the fact that the present generation possesses only the words that were spoken, and not all of those. The tones, the gestures, the subtle, unreportable spirit of that historic debate are beyond the possibility of scrutiny.

That every resolution was presented which could possibly offer a hope of peace indicates an intense desire on the part of a large majority of both parties to avoid the necessity of separation. Besides those formally offered, Durbin, at the close of a speech of marvelous lucidity and pathos, read a resolution which he said he would willingly offer if he had the least intimation that the brethren of the South would meet those of the North upon it:

"*Resolved*, That the case of Bishop Andrew be referred to the church, and that the judgment of the next General Conference be deemed and taken to be the voice of the church whether Bishop Andrew shall continue to exercise his functions as a general superintendent in the Methodist Episcopal Church while he sustains the relation to slavery as stated in his communication to the conference, as reported to the conference by the committee on the episcopacy."

This was without authority or precedent, and, if adopted, would doubtless have accentuated the sectional issue, besides lighting a torch of controversy in every Methodist church in the land.

Protracted and intense agitation had led extreme abolitionists to the conclusion that slave-holding under any circumstances is a sin, while slave-holders had drifted so far in the other direction as to believe it a providential insti-

tution, and many denied that it could properly be regarded as a moral evil. It may be that the burden upon human nature was too great for any other outcome; that the collision was predestinated and preliminary to even greater things than these. Porter, of New England, an uncompromising abolitionist, who led the party that induced Hedding to withdraw his name from the letter of the bishops, and who was a member of the Committee of Nine and published a "Comprehensive History of Methodism" in 1875, is disposed to take a charitable view of the struggle: "In looking at this long-continued controversy, we find it everywhere marked by human infirmity, to say the least of it. We are not much disposed to sit in judgment on the parties involved. None of them can take great merit to themselves. If abolitionists had been brought up in the South they would probably have acted much as Southerners did, and *vice versa*."

He takes refuge in the comforting thought that Providence overruled the conduct of church and state so as to promote emancipation, a method often resorted to after great crises, but which, according to the theology of universal Methodism, does not relieve the actors of responsibility for their spirit, methods, words, and deeds.

At that very time there were those who foresaw the baleful influence which this controversy, the principles, prejudices, arguments, and facts underlying it, and the spirit which it engendered, would exert upon the relations of the States of the South to those of the North. Henry Clay's prescience and patriotism led him to write the following letter:

"ASHLAND, April 7, 1845.

"DEAR SIR: Our mutual friend, Mr. Mitchell, of Frankfort, delivered to me the day before yesterday your letter, with several publications under your name in regard to

the unfortunate controversy which has arisen in the Methodist Episcopal Church of the United States, all of which I have attentively perused. You desire an expression of my opinion on certain inquiries communicated in your letter.

"I have long entertained for that church sentiments of profound esteem and regard, and I have the happiness of numbering among its members some of the best friends I have in the world. I will add with great truth that I have witnessed with much satisfaction the flourishing condition of the church and the good sense and wisdom which have generally characterized the administration of its affairs, as far as I have observed it.

"It was, therefore, with the deepest regret that I heard in the course of the past year of the danger of a division of the church in consequence of a difference of opinion existing on the delicate and unhappy subject of slavery. A division for such a cause would be an event greatly to be deplored, both on account of the church itself and its political tendency. Indeed, scarcely any public occurrence has happened for a long time that gave me so much real concern and pain as the menaced separation of the church by a line throwing all the free States on one side and all the slave States on the other.

"I will not say that such a separation would necessarily produce a dissolution of the political union of these States; but the example would be fraught with imminent danger, and, in coöperation with other causes unfortunately existing, its tendency on the stability of the confederacy would be perilous and alarming.

"Entertaining these views, it would afford me the highest satisfaction to hear of an adjustment of the controversy, a reconciliation between the opposing parties in the church, and the preservation of its unity.

"I limit myself to the political aspect of the subject, without expressing any opinion on either of the plans of compromise and settlement which have been published, which I could not do without exposing myself to improper imputations.

"With fervent hopes and wishes that some arrangement of the difficulty may be devised and agreed upon which shall preserve the church in union and harmony,

"I am, respectfully, your obedient servant,

"H. CLAY.

"Dr. W. A. BOOTH."

There is reason to suppose that certain statesmen who were themselves willing to resume the sovereignty of the State preparatory to the formation of a new confederation—a Union in which slavery should be recognized without restriction—regarded the event as a step in the right direction. Be that as it may, no evidence exists that those possibilities warped the judgment or influenced the action of any of the participants in the discussion and legislation of the General Conference of 1844, which led to the addition of another to the long list of Protestant denominations.

CHAPTER XIX.

FROM THE ECCLESIASTICAL TO THE NATIONAL CRISIS.

A PECULIAR interest inheres in all the transactions of the General Conference of 1844, since that was the last held by undivided Episcopal Methodism. Early in the session the Rev. Edmund S. Janes, financial secretary of the American Bible Society, was invited to take a seat within the bar of the house, and to speak on subjects connected with the Bible cause. William Nast was by resolution permitted to visit Germany with a view to more extended usefulness among his brethren of that nation.

The committee on episcopacy reported, on the 7th of June, that, owing to the want of time and opportunity, it had not arrived at any conclusion regarding the number of bishops necessary to be elected, and asked to be relieved from further action on the subject. The conference decided on the afternoon of that day to elect two bishops. On the first ballot no one was elected, and after the second ballot, which was declared irregular, Capers moved that the conference by a rising vote sustain the election of E. S. Janes. On this the previous question was moved, but not sustained. Preliminary to the third ballot the secretaries were ordered to call the roll, and each delegate went to the secretaries' desk and deposited his vote. Leonidas L. Hamline received one hundred and two, Edmund S. Janes ninety-nine, and both were elected. Hamline was presented for ordination by Pickering and

Fillmore, of the North, and Janes by L. Pierce and Capers, of the South. The imposition of hands was by Bishops Soule, Hedding, Waugh, and Morris.

Janes, who had neither been connected with any General Conference nor taken part in the controversies upon slavery, had traveled extensively in the South and was preëminently the choice of that part of the connection. McTyeire says: "Two bishops were to be elected, and the last service of the conservative South to the yet undivided church was rendered here. The elements that united in the choice of Hamline will readily occur to the reader, but the Southern delegates brought forward and concentrated on Edmund S. Janes. As one of the secretaries of the American Bible Society he had become known to them, and none could know him without perceiving his great worth and abilities."[1]

Janes, twin brother of Edwin L., also a minister, was a native of Sheffield, Mass., the son of a carpenter, and in the summer worked on a farm, attending school in the winter until seventeen. He became a Christian at the age of thirteen, and in his twentieth year began the study of law, being in due time admitted to the bar. The sudden death of his prospective partner led to serious reflection, and he turned to the ministry, entering the Philadelphia Conference in 1830, and, owing to his clearness of statement, which made financial questions intelligible and interesting to the ordinary mind, in two years was appointed financial agent for Dickinson College. He was pastor in Philadelphia from 1836 to 1838, was then transferred to Mulberry Street Church in New York, and at the end of his term was elected secretary of the Bible Society. He was a man of inflexible uprightness, indomitable will, and unusual spirituality. While in Philadelphia

[1] "History of Methodism," p. 639.

he pursued the study of medicine, not designing to practice, but from a love of knowledge and a desire to qualify himself further for the prosecution of his ministerial work. He was always self-possessed, and united the two principal elements of a perfect style—simplicity and purity of language. He passed his thirty-seventh birthday on the 27th of the April preceding his election.

Hamline's votes came exclusively from the delegations that had carried the measures opposed by the South; Janes received fifty-one Southern votes and forty-eight from the rest of the connection. He was highly esteemed in the North and probably had not an enemy in the world; but it is probable that the motion of Capers to elect him by a rising vote diminished his natural Northern vote.

Hamline was a native of Connecticut; he had been somewhat wild in youth, and skeptical; partly educated for the ministry, he turned to the law and was already practicing when, at the age of twenty-one, he was converted, and immediately began preaching, entering the Ohio Conference; where, being assigned to circuit work in a rough country, he showed himself so great a master of religious assemblies as to be at once demanded by the first churches in the cities of Ohio. He filled editorial positions from 1836 until his election as bishop, the first four years as assistant to Elliott, of the "Western Christian Advocate," and the last four as editor of the "Ladies' Repository." His appearance was commanding; his features were dark and expressive of thought and feeling under perfect control. Thomas M. Eddy says that his voice was musical and deep-toned, and that his eye had a power which he himself felt at the time of writing, though years had passed since he came under its influence. As a preacher he combined, in an extraordinary degree, culture, oratory, and emotion.

George Peck was elected editor of the "Quarterly Review," T. E. Bond of the "Christian Advocate and Journal," Edward Thomson of the "Ladies' Repository," Charles Elliott of the "Western Christian Advocate," Leroy M. Lee of the Richmond, William M. Wightman of the Southern, J. B. McFerrin of the Southwestern, William M. Hunter of the Pittsburg, and Nelson Rounds of the Northern, Daniel P. Kidder of the "Sunday-school Advocate" and also of Sabbath-school books, William Nast of the "Apologete." Charles Pitman was chosen corresponding secretary of the Missionary Society. George Lane was elected principal book-agent at New York, Charles B. Tippett assistant; Leroy Swormstedt principal, and John T. Mitchell assistant book-agent at Cincinnati.

The constitution of the Missionary Society was revised, and that of the Sunday-school Union amended.

The proposed change in the Sixth Restrictive Rule concerning the division of the Book Concern was duly submitted to the Annual Conferences. The New York gave its approval at once. The "Western Christian Advocate," however, attacked the action of the General Conference and took strong ground against the alteration of the rule. The vote of the Ohio Conference was one hundred and thirty-two to one. Though all the Southern conferences voted in favor of it, the affirmative lacked two hundred and sixty-nine of the requisite three quarters, the negative vote being ten hundred and seventy.

The Methodist General Biblical Institute was opened at Concord, N. H., in 1847, and was the first distinctively theological institution established by American Methodism. It was opposed by many eminent ministers, who believed that it would impede the progress and probably change the character of Methodism; that such insti-

William May Wightman

tutions might become breeding-places for heresy, and the means of substituting education for the call of God and intellectual qualifications for a living experience. Connected with the early history of this institution were Stephen M. Vail, Osmon C. Baker, and John Dempster.

The Baltimore, Pittsburg, Philadelphia, and Ohio conferences bordered upon the territory of the Methodist Episcopal Church, South, and as they included the States of Maryland, Delaware, and a part of the State of Virginia, they became a battle-ground. At first both parties seemed to be disposed to keep peace along the border. The South made no change in the rule regarding slavery, in part for the sake of peace and to avoid the charge of being a pro-slavery church, and doubtless in part to be acceptable to such border churches and ministers as, because of contiguity or social considerations, might naturally wish to affiliate with them. Many conferences in the North, as well as the editors of the "Christian Advocate" and "Zion's Herald," took the ground that concerning slavery no change in the Discipline was required; but the abolitionists of New England, led by James Porter, printed a communication in "Zion's Herald," entitled "Things as They Are," taking issue with these papers and "giving all parties to understand that abolitionism was in full force."[1] This rekindled the fire, and through the South and along the border ministers of the Methodist Episcopal Church were stigmatized as abolitionists and incendiaries, while the charge was hurled against the church South that it was a pro-slavery church. In the more uncivilized sections mobs arose, and Northern and Southern secular and religious newspapers fed the flame. Such contentions were to be expected, and were the more bitter because in many instances members of the same families

[1] Matlack's "Antislavery Struggle and Triumph."

took opposite sides and acted in harmony with their positions.

As the General Conference approached, opposition to the action of the preceding conference increased. When the General Conference convened in Pittsburg it represented 780 traveling preachers and 532,290 members less than the Methodist Episcopal Church numbered four years before. There was but one memorial on slavery.

A communication was received from Lovick Pierce, delegate from the Methodist Episcopal Church, South, and referred to the committee on the state of the church:

"*To the Bishops and Members of the Methodist Episcopal Church, in General Conference assembled.*

"REV. AND DEAR BRETHREN: The General Conference of the Methodist Episcopal Church, South, appointed me as their delegate to bear to you the Christian salutations of the church South, and to assure you that they sincerely desire that the two great bodies of Wesleyan Methodists, North and South, should maintain at all times a warm, confiding, and fraternal relation to each other; and through me they make this offer, and very ardently desire that you, on your part, will accept it in the same spirit of brotherly love and kindness.

"The acceptance or rejection of this proposition made by your Southern brethren is entirely at your disposal, and, as my situation is one of painful solicitude until this question is decided, you will allow me to beg your earliest attention to it.

"And I would further say that your reply to this communication will most gratify me if it is made officially, in the form of resolutions.

"I have the honor to be, very respectfully yours, in the unity of Wesleyan Methodism,

"L. PIERCE."

That committee reported that:

"WHEREAS, A letter from Rev. L. Pierce, D.D., delegate of the Methodist Episcopal Church, South, proposing fraternal relations between the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been presented to this conference; and WHEREAS, There are serious questions and difficulties existing between the two bodies; therefore,

"*Resolved*, That, while we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper at present to enter into fraternal relations with the Methodist Episcopal Church, South.

"GEORGE PECK, *Chairman.*"

This report was adopted after being amended by the following words: "*Provided*, however, that nothing in this resolution shall be so construed as to operate as a bar to any propositions from Dr. Pierce, or any other representative of the Methodist Episcopal Church, South, toward the settlement of existing difficulties between that body and this."

Pierce declined the courtesy of a seat within the bar, saying, "I can only be known in my official character. You will therefore regard this communication as final on the part of the Methodist Episcopal Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time either now or hereafter by the Methodist Episcopal Church; and if ever made on the basis of the Plan of Separation, as adopted by the General Conference of 1844, the church South will cordially entertain the proposition."

The bishops were instructed to prepare a statement of the instances in which they considered that the plan had been violated by the Methodist Episcopal Church, South, in sending ministers and organizing societies within the bounds of the territory of the Methodist Episcopal Church. This is printed in the appendix to the "Journal."

The conference adopted a plan for the revision of the standard hymn-book.

Soule addressed a letter to the conference, giving an account of the action of the Southern conferences in establishing the Methodist Episcopal Church, South, testifying that their deliberations and decisions had been conducted with the strictest regard to the provisions of that plan, and in a spirit of peace, brotherly kindness, and charity. He declared that, though he had adhered to the church South, he held himself amenable to the General Conference of the Methodist Episcopal Church for his acts until May 1, 1846. He alleged that Elliott, of the "Western Christian Advocate," had made statements which he regarded as injurious to himself, affirming that he had withdrawn from the Methodist Episcopal Church under grave charges, or liable to them, and announced that he was present to ascertain if any such were made against him. He expressed regret that they had declined to recognize a fraternal relation to the church South.

The conference resolved that "it is the sense of this General Conference that they have no jurisdiction over the Rev. Bishop Soule, and can exercise no ecclesiastical authority over him."

From the board of commissioners appointed by the Methodist Episcopal Church, South, to adjust the property question a communication was received, stating that they had informed the commissioners appointed by the Methodist Episcopal Church of their readiness to proceed,

and had been by them referred to that General Conference, and that they were then present in Pittsburg ready to negotiate.

The final action on questions relating to the disruption of the church was embodied in the report on the state of the church as amended on motion of Matthew Simpson and Daniel Curry. The statement consisted of eight items, adopted seriatim under a call of the roll:

"1. The report of the select Committee of Nine, on the declaration of the delegates in the slave-holding States, adopted by the General Conference of 1844, of which the memorialists complain, and the operation of which deprived them of their privileges as members of the Methodist Episcopal Church, was intended to meet a necessity which it was alleged might arise, and was given as a peace-offering to secure harmony on our Southern border.

"2. It was further made dependent, first, upon the concurrence of three fourths of the members of the several Annual Conferences, in reference to a part of its regulations.

"3. And, secondly, upon the observance of certain provisions respecting a boundary by the distinct ecclesiastical connection separating from us, should such connection be formed.

"4. Without waiting, as this conference believes, for the occurrence of the anticipated necessity for which the plan was framed, action was taken in the premises by the Southern delegates.

"5. The Annual Conferences, by their votes officially received, have refused to concur with that part of the plan which was submitted to them.

"6. And the provisions respecting a boundary have been violated by the highest authorities of said connection which separated from us, and thereby the peace and

harmony of many of the societies in our Southern border have been destroyed.

"7. Therefore, in view of these facts, as well as for the principles contained in the preceding declarations, there exists no obligation on the part of this conference to observe the provisions of said plan.

"8. And it is hereby declared *null and void.*"

It was resolved to submit the disputed property claims to the decision of disinterested arbiters, unless the book-agents, on the advice of eminent legal counsel, should be satisfied that, when clothed with all the authority which the General Conference could confer, their corporate powers would not warrant them to submit said claims to arbitration, then this resolution should not be binding upon them. Also that if they had not the power to submit the case to *voluntary* arbitration, and the commissioners of the Methodist Episcopal Church, South, should begin a lawsuit, they were authorized to tender an adjustment of their preferred claims by *legal* arbitration; and should they find themselves not authorized to do this, and no suit should be commenced by the commissioners from the South, then the General Conference, being exceedingly desirous of effecting an amicable settlement of said claim, recommended to the Annual Conferences to suspend the Sixth Restrictive Rule so far as to authorize the book-agents to submit said claim to arbitration; and finally, that if the above-specified contingency should take place the bishops were requested to lay the resolution before the several Annual Conferences.

Although these resolutions were adopted, there was in each instance a heavy vote against them.

Abel Stevens was elected editor of the "Christian Advocate" instead of Bond. None among the younger ministers of Methodism had attained so high a reputation

WILLIAM TAYLOR.

for versatility, and Bond at that time is said not to have desired reëlection, but Stevens declined the office, and George Peck was elected. John McClintock was chosen editor of the "Quarterly Review," Matthew Simpson of the Western, William Hosmer of the "Northern Christian Advocate," B. F. Tefft of the "Ladies' Repository." Levi Scott took the place of Tippett as assistant book-agent in New York, and John H. Power that of Mitchell in Cincinnati. Charles Elliott was appointed to write a history of the preceding quadrennium, and produced a huge volume entitled "The Great Secession." Porter's description of it[1] is quaint and true: "A valuable book abounding in documents relative to slavery and abolition and their concomitants, and, singular as it may seem, in unutterable hatred to both."

Soon after the adjournment the bishops organized the ministers and churches on the Pacific coast into the Oregon and California Mission Conference. Isaac Owen, of Indiana, was sent out in the spring of 1849 as the first regularly appointed missionary. William Taylor, of the Baltimore Conference, soon followed. Owen crossed the plains with farm wagons drawn by oxen. Taylor bought a church and, by way of Cape Horn, shipped it to San Francisco.

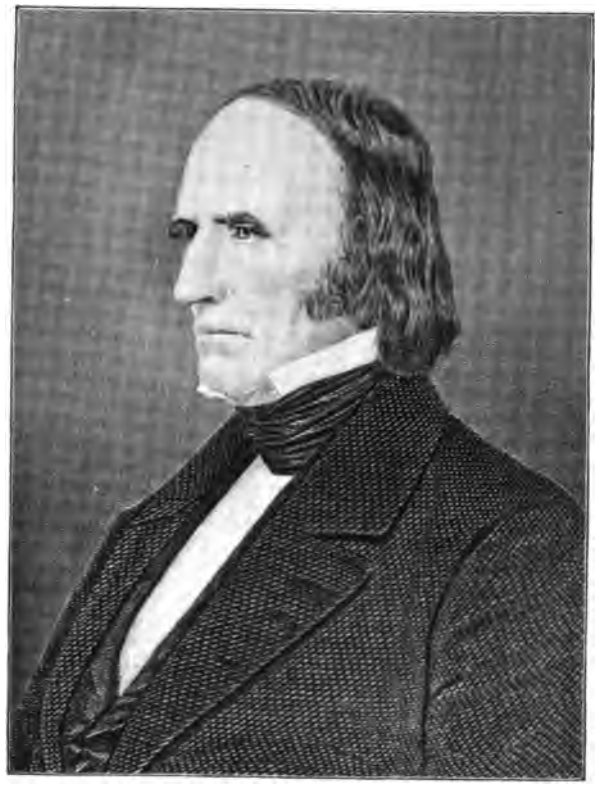
Prosperity attended the work, and able ministers of various important conferences were sent there. A school was opened at San José; the "California Christian Advocate" was established, and its first number, edited by M. C. Briggs and S. D. Simonds, appeared October 10, 1851.

Even the Indians became involved in controversies concerning the division of the church, especially the Wyandottes, who had been removed from Ohio to Indian Territory in 1843.

[1] "History of Methodism," p. 468

The commissioners of the church South gave notice on August 20, 1849, that they had entered, in the United States Circuit Court for New York, Pennsylvania, and Ohio, suit for the division of the property of the Book Concern. The suit in Ohio had been filed on the 12th of the preceding month, but it was not argued until June 4, 1852. The decision of Judge Leavitt was adverse to the church South, and was founded upon these propositions: that the General Conference is a delegated body with limited powers, and has no authority, directly or indirectly, to divide the church; that in the Plan of Separation there is no claim to the exercise of such power; that the conference is prohibited from using the produce of the Book Concern, except for a particular purpose and in a particular way, and the Annual Conferences had refused to remove the prohibition; that it is a charity to be used only for the benefit of those who remain in the Methodist Episcopal Church; that any of its members may withdraw, but in so doing take with them no rights of property; that the withdrawal of the Southern conferences was voluntary and not induced by positive necessity; that the defendants are required by law to comply with the rules and regulations of the General Conference, and therefore had been guilty of no breach of trust; and that this is not a case for a court of equity to construct a new scheme.

Another suit had been brought in New York by H. B. Bascom and others. This was tried, in May, 1851, in the United States Circuit Court for the southern district of New York. The counsel for the church South were Daniel Lord, Reverdy Johnson, and Reverdy Johnson, Jr.; Rufus Choate, George Wood, and E. L. Fancher were counsel for the book-agents, who were defendants. Judge Nelson decided against the Methodist Episcopal Church, declaring that the General Conference of 1844



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proceeded upon the assumption of unquestioned power to erect the church into two separate ecclesiastical establishments, from which he deduced the conclusion that, as the separation had taken place by the action of the founders of the fund, it could not be maintained that the conferences which fell into the new organization had forfeited the character which entitled them to its enjoyment.

The suit in Ohio having been decided against the church South, it appealed to the Supreme Court of the United States. The case was heard in Washington in April, 1854, and Judge Nelson was chosen to write the decision, which was in substance the same as that which he delivered in the New York case. This decision ordered a *pro rata* division. In accordance with this decree the agents at New York and Cincinnati paid the representatives of the church South two hundred and seventy thousand dollars in cash, and transferred the presses and papers belonging to the church in the South, and all debts due within the bounds of the Southern conferences. The lawyers on both sides were prompted by distinguished Methodists—Smith of Virginia and Green of Tennessee on the Southern side, and N. Bangs and George Peck on the Northern. Judge McLean, the only Methodist member of the Supreme Court, took no part in the decision.

Willamette University was founded at Salem, Ore., 1844; Baldwin University at Berea, O., 1846; and Mount Union College, Mount Union, O., in the same year. The New Hampshire Conference Seminary and the Williamsport Dickinson Seminary were established respectively in 1845 and 1848. The Mount Pleasant College was chartered by the territorial legislature of Iowa in 1849; its charter was changed in 1854, and its name altered to that of the Iowa Wesleyan University. The University of the Pacific, located midway between Santa Clara and San

José, Cal., was chartered in 1851 as the California Wesleyan College.

At a "meeting of persons favorable to the establishment of a university in Chicago under the patronage and government of the Methodist Episcopal Church, held in Chicago, May 31, 1850," the Northwestern University was projected, and the charter was approved by the governor of Illinois January 28, 1851.

Stephen Olin, president of Wesleyan University, died on the 15th of August, 1851. To no minister of the Methodist Episcopal Church can the term "great" be applied with more unquestionable propriety than to him, and it was equally suitable whether applied physically, intellectually, or morally. McClintock, the scholar and critic, compares him with Demosthenes in the union "of force of reasoning, fire of imagination and heat of declaration."

Bishop Hedding died at his residence in Poughkeepsie, N. Y., April 9, 1852. He was the senior bishop from 1844 until his death, and closed a laborious and useful career in the enjoyment of universal respect.

With a very hopeful spirit the General Conference of 1852 assembled in the city of Boston. There were now 728,700 members and 4513 traveling preachers. The preceding quadrennium had been an era of church-building and of general prosperity. One hundred and eighty-eight delegates appeared, over whom Waugh, Morris, and Janes presided. Hamline was unable to be present on account of illness, and addressed a letter to the conference concerning the condition of his health when elected, its subsequent improvement, his increasing weakness in 1850, and reporting the judgment of physicians that his heart was so diseased as to forbid future labor, concluding: "Eight years ago I felt that divine Providence had strangely called me to the office; I now feel that the same Providence permits

me to retire. I therefore tender my resignation and a request to be released from my official responsibilities as soon as the way shall be prepared by the action of the episcopal committee." He placed his ordination papers in the hands of the bishops.

The committee reported three resolutions: one of sympathy, another approving his administration and character, and the third accepting his resignation. The first and second were unanimously adopted; but on the third Collins offered a resolution requesting the bishops to return to Hamline his parchments and inform him that the General Conference declined to accept his resignation, but granted him unrestricted permission, and advised him to adopt and pursue such a course as the restoration of his health might dictate.

It was laid on the table by a vote of one hundred and sixty-one to ten, and his resignation was accepted. The discussion upon the subject was peculiarly frank, and did much to establish the true doctrine concerning the office of bishop in the Methodist Episcopal Church, as distinguished from the claim, made by prelatical churches, that it is a third order.

The conference approved a proposition to remove the remains of Asbury and Emory from the vault beneath the pulpit of the Eutaw Street Church to the new cemetery at Mount Olivet.

Leroy M. Lee, of the Methodist Episcopal Church, South, appeared and asked permission to copy for the use of his church the records of the General Conference from the beginning down to the session of 1844. The final action directed the book-agents at New York "to publish the journals of the General Conference from 1800 to 1836 inclusive."

Numerous petitions and memorials asked for the introduction of lay representation.

The North Ohio Conference in 1845 had advised its members not to become connected with secret societies. A number disregarded this advice, and for so doing, in 1848, were put upon trial and found guilty of imprudence. They appealed. The conference adopted this resolution: "That the action of the North Ohio Conference in 1848, in finding guilty of imprudence several of its members, was unauthorized by the Discipline."

The "California Christian Advocate," started as a private enterprise, was adopted by the church, and another established at Chicago to be known as the Northwestern. A curious motion, which did not prevail, was made to substitute "Prairie" for "Northwestern."

The committee on lay delegation, after reciting facts concerning petitions, memorials, and oral addresses which had been presented to it, reported that "it is inexpedient so to alter the economy of the church as to introduce lay delegation into the General and Annual Conferences." This was adopted by a vote of one hundred and seventy-one to three.

The conference decided to elect four bishops, who were chosen on the first ballot: Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames; Scott having one hundred and thirteen, Simpson one hundred and ten, Baker ninety, and Ames eighty-nine votes.

Scott was a native of Delaware, and was fifty years of age when elected; he entered the Philadelphia Conference in 1826, and occupied important positions in Delaware, Philadelphia, and New Jersey. He was well educated, energetic, sagacious, and full of unction as a preacher, and for the preceding four years had been assistant book-agent in New York.

Simpson was born in Cadiz, O., was educated at Allegheny College, and after the usual stages was ordained

Levi Scott
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elder by Bishop Roberts at Steubenville, O., and served in the pastorate from 1833 to 1837. From the latter year to 1839 he was vice-president and professor of natural science in Allegheny College; and from 1839 to 1848 president of Indiana Asbury University. During the preceding four years he had been editor of the "Western Christian Advocate" and was a member of the Indiana Conference. He was forty-one years of age when elected.

The birthplace of Baker was in New Hampshire, and when elected he was forty years old; he studied under Fisk at Wilbraham, where he was converted in 1828; entered Wesleyan University, which he left on account of illness just before the course was finished, but completed it later, taking the second degree with his class. For ten years he taught in Newbury Seminary, the last five as principal. He was pastor and presiding elder from 1844; later became a professor in the Biblical Institute at Concord, N. H., and was a member of the New Hampshire Conference.

Ames, descended from the best New England stock, was born in Ohio in 1806, in a town that bears his family name; he was a student at the State College of Ohio, and purposed to be a lawyer, but entered the ministry and was sent by Bishop Roberts into Illinois. After preaching in Indiana and Illinois he was sent beyond the Mississippi as a missionary to the Indians. At the General Conference of 1840 he was appointed missionary secretary for the frontier, and when elected to the episcopacy was a presiding elder and a member of the Indiana Conference.

The veteran, Bond, was again elected editor of the "Christian Advocate." During the quadrennium Pitman, missionary secretary, failed in health and resigned his position, and John P. Durbin was selected to take his place, and was now made corresponding secretary. Thomas

Carlton superseded Lane in the Book Concern at New York, and Zebulon Phillips, Scott; Adam Poe succeeded Power in the Book Concern at Cincinnati; H. J. Clark became editor of the Pittsburg "Christian Advocate," J. V. Watson of the Northwestern, S. D. Simonds of the California; Charles Elliott succeeded Simpson in the Western; and William C. Larrabee, Tefft in the "Ladies' Repository." The conference established a monthly magazine of current and religious literature and appointed Abel Stevens to edit it under the name of the "National Magazine."

An interesting episode was the receipt of an invitation to listen to Daniel Webster in Faneuil Hall, Boston, the address having been arranged for with that view. The journal shows that it was accepted. The health of the statesman was rapidly failing, but his ambition for the Presidency was not extinct, and his apprehension of the danger to the Union, unless the compromise measures which he had espoused should prevail, rendered him willing to appeal to a conference representing so numerous a constituency.

Among the men who curiously studied that body was Theodore Parker, whose extreme notions of independence made it impossible for him to see anything in the government of Methodism but a stupendous machine to destroy individuality, in its creed anything but superstition, or in its services anything but rampant fanaticism.

An extensive discussion took place after the adjournment of the General Conference as to the character of slavery and the moral standing of slave-holders. Bond, Elliott, and Clark in their respective papers maintained the right of slave-holders to a place in the church; but "Zion's Herald," Daniel Wise, editor, the Northern, Hosmer, editor, and the Northwestern, Watson, editor, condemned all slave-holding. To those who favored the exclusion of slave-holders from the church the "Christian Advocate" applied the name of Hosmerites. Wise was

William L. Harris

classed with Hosmer. Elliott in substance agreed with Bond. Professor William L. Harris replied to Elliott. Durbin entered the controversy, and perhaps at no time in the discussion of slavery were greater zeal and force displayed than now.

Garrett Biblical Institute was incorporated by the legislature of Illinois in 1855. It was founded by Mrs. Eliza Garrett, widow of Augustus Garrett, who was formerly mayor of Chicago. It is supposed that the first suggestion of such an institution was made to Mrs. Garrett by P. M. Borein, under whose ministry she was converted. In September, 1853, she consulted Judge Grant Goodrich, who approved. She wished, however, the judgment of others, "especially of her pastor, the Rev. John Clark."[1] He concurred; the institution was established, her gifts and bequests to it amounting to more than $300,000.

The twelfth delegated General Conference of the Methodist Episcopal Church assembled in Indianapolis in 1856. The number of members and probationers in the church was 799,431, an increase of but 16,073, and the number of traveling preachers was 6610.

The constitution was altered so as to grant to the Liberia Conference the privilege of electing to the office of missionary bishop, "an elder in good standing," his jurisdiction to be limited to Africa. Provision was made for the organization of the missionaries of the Methodist Episcopal Church in Germany into a mission conference. The settlement between the Western Book Concern and the commissioners of the Church South was legally consummated. The conference adopted the "Pacific Christian Advocate," at Portland, Ore., and the Central at St. Louis, which, like the "Northwestern Christian Advocate," had been started as private enterprises. The number of conferences was increased to forty-seven. James Porter

[1] "History of Methodism in Texas," p. 80.

was elected assistant book-agent at New York. Bond, editor of the "Christian Advocate," had died in the preceding March, leaving a reputation for ability as an editor unequaled before and unsurpassed since in Methodist journalism. Abel Stevens was elected his successor. D. D. Whedon became editor of the "Quarterly Review," Daniel Wise of the "Sunday-school Advocate," James Floy of the "National Magazine," D. W. Clark of the "Ladies' Repository," Calvin Kingsley of the Western, F. G. Hibbard of the Northern, I. N. Baird of the Pittsburg, Thomas H. Pearne of the Pacific, Eleazar Thomas of the California, and Joseph Brooks of the "Central Christian Advocate."

This conference changed the provision for calling an extra session of the General Conference so as to make the consent of two thirds of the Annual Conferences sufficient to authorize the bishops to call an extra session. Before this the concurrent advice of all was necessary for such authorization. "This appears to have been done solely by the General Conference, and if so was unconstitutional."[1]

It recommended to the several Annual Conferences to alter the Discipline by adding, "and may appoint a missionary bishop or superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same respectively."

Watson, editor of the "Northwestern Christian Advocate," died a few months after the adjournment of this conference, and Thomas M. Eddy was selected to fill the vacancy.

The Liberia Conference, pursuant to the authority given to it by the change in the constitution recommended by the General Conference of 1856, which was completed by the approval of the constitutional number of members

[1] Neely's "Governing Conference in Methodism," p. 416.

of the Annual Conferences, selected in January, 1858, Francis Burns, a native of Albany, N. Y., and commended him for missionary bishop. His ordination took place at the session of the Genesee Conference of that year. Burns was self-educated, with more or less aid from religious friends, and particularly benefited by the counsels of the Rev. David Terry, who advised him to devote himself to ministerial work among his own people and presented him with a copy of Clarke's Commentary. With the Rev. John Seys, in 1834 he sailed to Liberia, where he became a teacher in Monrovia Seminary. After pursuing that work and preaching for ten years he returned to this country and was by Bishop Janes ordained deacon and elder. At the time of his selection for the episcopacy he was principal of Monrovia Seminary, editor of "Africa's Luminary," presiding elder of Cape Palmas district, and preacher in charge of Cape Palmas station. For six years he had been president of the Liberia Conference. On the occasion of his ordination he preached a sermon which, in the opinion of Janes, "would have been creditable to any of the bishops." He returned to Liberia, but his health failed and he died in 1863.

Waugh, the senior bishop, after an episcopal service of twenty-two years, died February 9, 1858. Porter, alluding to the glowing portraiture of his character by his colleagues, declares that it falls short of the truth, and that they might have added that he shone brighter in social life than in any other position, and there presented one of the most perfect models of a Christian gentleman. He was "one of the few Southern men who could oppose New England abolitionists and still command their love, though he could not control their sentiments or action."[1]

[1] Porter's "History of Methodism."

The most distinguished men participated in the discussions of slavery during the Conference of 1856; among them Miner Raymond, of the New England Conference, chairman of the Committee on Slavery; Collins, chairman of the minority which presented a report; Hiram Mattison, George R. Crooks, Edward Thomson, Abel Stevens, Samuel Y. Monroe, George Peck, John Dempster, Israel Chamberlayne, and John McClintock.

"The indirect refusal to take up the report of slavery by laying on the table the preliminary motion to suspend the order of the day indicated that any further action on that subject was not practicable during that session of the General Conference. A large majority, one hundred and twenty-two, had recorded their names in favor of prohibiting all slave-holding by a change in the general rule with the concurring vote of the Annual Conferences. Of this number ninety-one were radical abolitionists and in favor of partial prohibition by direct and immediate legislation. Comparing the different votes taken by yeas and nays, three classes of voters are recorded—the conservatives, the constitutional abolitionists, and the radical abolitionists. The first class, numbering ninety-six, voted against all changes; the second, numbering in all thirty-one, to prevent prohibition of slave-holding by direct legislation united with the conservatives and threw the balance of power in favor of postponing further action, as before noted. Final antislavery action was thus deferred rather than defeated."[1]

The controversy continued after the adjournment and occupied much space in church papers. The position strenuously maintained by Stevens, that slave-holders had a constitutional right to membership in the church, was

[1] Matlack's "Antislavery Struggle and Triumph in the Methodist Episcopal Church," pp. 293, 294.

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attacked by Professor W. L. Harris in a series of articles, afterward comprehended in a small work entitled "Powers of the General Conference." The substance of the argument was that the conference has full powers to make rules which do not revoke or change a general rule; that a statutory rule excluding slave-holders would not revoke or change any general rule; that if it had been the intention to guard by constitutional provision the question of slavery, it would have been done when, in 1808, the church met to frame the constitution; it was not done; hence he concluded that the General Conference had power to refuse to tolerate slavery any longer. Others argued that no change was necessary to give authority to exclude slave-holders. Daniel Wise, the new editor of the "Sunday-school Advocate," introduced short paragraphs against slavery and in favor of freedom. On this account he was assailed before Annual Conferences and threats were made that his paper would be ostracized. He replied: "The 'Advocate' is expected to teach our children the doctrines and ethics of our church; that slave-holding is a violation of Christian and Methodist ethics; and consequently it is my duty to teach the children to think of it as a sin; so long as I am editor of the paper I shall firmly but judiciously so instruct them. If the General Conference shall condemn my course it can, of course, replace me with another editor."

Hosmer, having been displaced by Hibbard, established the "Northern Independent," located at Auburn, N. Y. Hibbard took in substance the same position that Hosmer had taken, but in a more judicious tone.

During this period the number of those who held that it would be within the prerogative of the General Conference to pass a simple rule of discipline by which all slave-holders would be liable to expulsion increased rapidly;

but this view was powerfully antagonized by distinguished writers. Stevens compiled a pamphlet of fifty-eight pages of his editorials in the "Advocate" on "What the Next General Conference Should Do on the Question of Slavery." To this a reply was made by D. D. Whedon, appearing first in the New York "Tribune" and afterward in a pamphlet. But, though he held that an argument could be made showing the constitutionality of such a statute as many favored, he preferred the slow but sure constitutional process.

A Ministers' and Laymen's Union, of which Nathan Bangs was elected president, was established in 1859 at the session of the New York Conference, for the purpose of a canvass to protest against the proposed change in relation to slavery. Its statement of views and intent was answered by the Antislavery Society of the New York East Conference through an article written by Daniel Curry. Various forms for changing the general rule on slavery were submitted to the Annual Conferences, and before the Conference of 1860 they were designated by the names of the conferences which originated them: the Cincinnati rule forbade "the buying or selling of men, women, or children, or holding them with the intention of using them as slaves," the Providence would have prohibited "slave-holding, or buying or selling men, women, or children with the intention to enslave them," and the Erie would make the law read, "the buying, selling, holding, or transferring of any human being to be used in slavery." These were all defeated.

At the General Conference of 1860, which met in Buffalo, 139 memorials, signed by 3999 persons and 47 Quarterly Conferences, were presented, asking that no change be made in the Discipline on the subject of slavery. But 811 memorials, signed by 45,857 individuals

and from 49 Quarterly Meeting Conferences, asked that slavery might be extirpated from the church. After a long discussion the General Conference substituted in place of the chapter on slavery, which had come down from 1780, the following:

"*Question.* What shall be done for the extirpation of the evil of slavery?

"*Answer.* We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, inconsistent with the golden rule and with that rule in our Discipline which requires all who continue among us to 'do no harm and to avoid evil of every kind.' We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means."

The paragraph refusing orders to local preachers who were slave-holders was expunged.

This conference urged the ministers and members of the church to coöperate in all proper efforts for securing in the several States laws that would effectually prohibit the traffic in intoxicating drinks; and, because of the adulteration of liquors, recommended the use of domestic wines for the sacrament; it denounced the practice which prevailed in some localities of keeping wine and ale for common family use, as well as the renting of places for the sale of intoxicating drinks, and the practice of selling grain where it was known that it would be used for the manufacture of such liquors; and instructed the ministers to enforce the provisions of the Discipline upon this subject, making it the duty of every presiding elder to inquire concerning it at every Quarterly Conference.

Lay delegation was extensively and earnestly debated, and the conference resolved: "We, the delegates of the Annual Conferences of the Methodist Episcopal Church, in General Conference assembled, hereby approve of the introduction of lay representation into this body when it shall be ascertained that the church desires it." It provided that all preachers in charge stationed within the United States and Territories be required to lay the subject of lay representation in the General Conference before the male members over twenty-one years of age, after notice in harmony with specified conditions, that they might express their wishes by casting ballots "for lay representation" or "against lay representation." This vote was to be taken in the interval between the Annual Conferences of 1861 and 1862. After this lay expression the same question was to be submitted to the Annual Conferences, and the bishops were instructed to report to the ensuing General Conference the result.

This conference had to consider the appeals of the Rev. Benjamin T. Roberts and others, growing out of an agitation in western New York, the germs of which appeared as early as 1850, but did not attract general attention till some years later, when an association of ministers was formed within the bounds of the Genesee Conference. They claimed that they had not been properly treated by the leading members of that body; that on account of their principles on certain subjects they were ostracized, and did not receive the personal or official consideration to which their characters and abilities entitled them. They were known as "Nazarites" and their association at first was secret.

So long as they confined themselves in their publications and addresses to complaining of the decline of spirituality in the church, of neglect of the Discipline, and of the ignor-

ing of some of the fundamental doctrines of Methodism, and to bearing testimony against the sins of the church, they were not amenable to discipline. But when they made specific charges against prominent members of the conference they became subjects of investigation. The Rev. Benjamin T. Roberts was adjudged guilty, in 1857, of immoral and unchristian conduct growing out of these charges, and sentenced to be reprimanded by the bishop presiding. As he made no change in his course during the intervening year, at the next conference he was charged with contumacy and expelled from the church. Similar proceedings were taken against others.

Against both these decisions Roberts appealed to the General Conference. This action was taken:

"The committee having heard and considered the minutes, documents, and pleadings in the first appeal case of Benjamin T. Roberts, who appeals from the decision of the Genesee Conference whereby he was adjudged to be reprimanded before the conference, proceeded to vote in the case with the following result: On the question of affirming, nineteen voted in favor and nineteen against it. On the question of remanding the case for a new trial, the committee voted almost unanimously in the negative. On the question of reversing the action of the conference, eighteen voted in favor and twenty against, a result which, as the General Conference has decided, leaves the decision of the Genesee Conference as the final adjudication of the case.

"J. T. CRANE, *Secretary.*

"The committee have considered the second appeal of B. T. Roberts, who appeals from the action of the Genesee Conference whereby he was expelled from the ministry and the church.

"The representatives of the Genesee Conference objected to the admission of the appeal on the ground:

"1. That B. T. Roberts subsequently to his trial and condemnation joined the Methodist Episcopal Church as a probationer, and thus, at least tacitly, confessed the justice of the action of the conference on his case.

"2. That B. T. Roberts since he was deprived by his expulsion of his ministerial authority and standing has continued to preach and has thus rebelled against the authority of the conference and the church.

"3. That B. T. Roberts since he declared his intention of appealing to the General Conference has connected himself with another organization, contemplating church ends independent of and hostile to the church to whose General Conference he now appeals.

"The committee, after hearing the statements and pleadings of the representatives of the parties,

"*Resolved*, That the appeal of B. T. Roberts be not admitted."

Similar action was taken in the case of William Cooley.[1]

The ministers and members of the Methodist Episcopal Church who sympathized with them met in convention in Pekin, Niagara County, N. Y., on the 23d of August, 1860, and organized the Free Methodist Church, adopting, with slight modifications, the Articles of Religion of the Methodist Episcopal Church, but in government provided that the members should have an equal voice with the ministers in the councils of the church.

The publishing agents at New York remained the same, but in Cincinnati Luke Hitchcock took the place of Swormstedt; Edward Thomson that of Stevens as editor of the "Christian Advocate and Journal"; the "National Magazine" had ceased to exist; Isaac S. Bingham took the

[1] "Journal of the General Conference for 1860," p. 253.

E. Thomson

place of Hibbard as editor of the "Northern Christian Advocate"; Samuel H. Nesbit, of Baird, editor of the Pittsburg; Charles Elliott, of Brooks, editor of the Central. William L. Harris was elected assistant corresponding secretary of the Missionary Society.

Soon after the adjournment of the conference, the "Methodist," a weekly paper, was established in the city of New York by an association of ministers and laymen. George R. Crooks, with whom Abel Stevens was afterward associated, was editor, assisted by an able staff of contributing editors. It took a conservative position upon the slavery question, was devoted chiefly to the advocacy of lay representation, and speedily obtained a very large circulation, which materially diminished the patronage of the "Christian Advocate."

Two of the border conferences repudiated the new statute adopted by the Conference of 1860. The Baltimore by a unanimous vote determined "not to hold connection with any ecclesiastical body that makes non-slaveholding a condition of membership in the church." At a preachers' meeting held September 14, 1860, in Wesley Chapel, after a formal complaint against the action of the General Conference on the subject of slavery, a plan was proposed for concentrating at the following General Conference the conservative element of the church, and among the demands to be made were a repudiation of the new chapter and the placing of the control of the question with the Annual Conferences. A convention of laymen from within the bounds of the Baltimore, East Baltimore, Philadelphia, and West Virginia conferences was held on the 5th of December at the Eutaw Street Church in Baltimore. A delegation was present from New York on the 6th. Of the one hundred and sixteen churches in the Baltimore Conference, sixty-three were represented. An ad-

dress to the conference named was adopted, urging it to sever its connection with the General Conference.

Agitation arose in that part of the Philadelphia Conference known as the Peninsula, suggesting negotiations with the Baltimore and other border conferences. The subject was discussed at the Baltimore Conference without bringing matters to an issue; but Bishop Scott declined to ordain a candidate for elder's orders because he publicly excepted to the new chapter, stating the ground of his action in these words: "I regard myself restrained from ordaining any one who declines to take upon him the ordination vows without qualification or exception."

At the same time a convention of laymen, by a vote of ninety-one to thirty-two, passed resolutions recommending the adoption of resolutions to the effect that the unconstitutional action of the General Conference had destroyed the unity of the church, and that the Baltimore Conference does not recognize its jurisdiction. Should three quarters of the Annual Conferences within a year agree with it in abrogating the new chapter and in ignoring the whole subject of slavery in the Discipline, the Baltimore Conference would reunite with them in church-fellowship.

Scott refused to entertain motions relating to a division of the church, but subsequently allowed the secretary to put the question on the adoption of a similar series of propositions. On resuming the chair he ordered a paper to be spread on the "Journal" declaring the action null and void regarded as conference action, and proceed to finish the business of the session. One hundred and thirty-two of the one hundred and seventy-one members of the conference were present; eighty-three voted for immediate separation.[1]

Throughout the border excitement prevailed, and it spread to all parts of the church.

[1] Matlack.

CHAPTER XX.

THE FRATRICIDAL WAR AND ITS SEQUELS.

THE state of the country became alarming. Discussions, of which the institution of slavery was the center, had necessitated its introduction into national politics, where it was complicated with the controversy upon the fundamental question as to whether the national government is a federal union of States or a federal union of the people. The relation of slavery to the Territories became a burning issue, upon which the newly formed Republican party took the ground that slavery had no constitutional standing in the Territories. The Democratic party divided between the followers of Douglas, who held that the people of the Territories should have the right to decide for themselves, and the main body, which declared that slave-holders settling in the Territories had a constitutional right to take with them their property in slaves.

The failure of the Republican party to elect John C. Fremont President did not give rest to the country, and a bitterness was engendered which could have but one result. The effort of the Union party, which nominated John Bell, of Tennessee, and Edward Everett, of Massachusetts, respectively for President and Vice-President, as an attempt to cast oil upon the troubled waters, though patriotic in purpose, was a failure.

The election of Abraham Lincoln in November, 1860, brought to a crisis the explosive elements which had been gathering beneath the surface of a wonderful national prosperity. When Fort Sumter was fired upon the distinction between conservatives and radicals in the Methodist Episcopal Church relatively to slavery disappeared.

The records of the Baltimore Conference show that sixty-six ministers of that body had withdrawn, headed by John S. Martin, the secretary, who carried the archives with him. The minutes contain the declaration made by them on the twenty-third day of March, 1861, and state that "if any of the above-named brethren be present and coöperate in the business of the conference at its next session, or shall sooner signify to the bishops their acknowledgments of the jurisdiction of the church, this conference will consider their act of withdrawal as null and void."

No returns were received at that conference from the Winchester, Lewisburg, Roanoke, Rockingham, and Potomac districts, which, the preceding year, had reported 16,756 members and 2193 probationers. These districts were afterward formed into a district of the Methodist Episcopal Church, South. The next year a new district, entitled the Virginia, was formed, with John Lanahan as presiding elder. It consisted of only seven appointments, but the minutes contain a significant addendum: "Other appointments in the Virginia work will be announced as circumstances may require." The record of the Baltimore Conference for 1863 shows a decrease of 21,065 members.

The Rev. Anthony Bewley, who was a member of the General Conference of 1860 from Arkansas, and who joined the Methodist Episcopal Church in 1848, was hung by a mob on the 13th of September, 1866, at Fort Worth, Tex. He had been falsely charged with promoting an insurrection in Texas, and, not desiring trouble, had de-

parted from the State, but was pursued by his antagonists and brought back. So great was the prejudice against the Methodist Episcopal Church as an abolition body that on Sunday, the 13th of the preceding March, while Bishop Janes was conducting the Arkansas Conference and was about to preach, Judge Roberts, accompanied by a mob, entered the church and notified the bishop to leave within two hours, declaring that if that church did not cease its work in Texas "blood would be shed, and the responsibility would be on the bishop and conference."

The conferences, in most instances without a dissenting voice, passed resolutions pledging their influence to encourage and assist the army and navy to maintain the Union.

The Central Ohio Conference in 1861 passed resolutions contemplating the proclamation of universal freedom as the only solution of the existing difficulties. The same body forwarded a resolution, passed at Greenville, September 22, 1862, declaring: "We believe the time is fully come when, from a material necessity for the safety of the country, such a proclamation should be made; and we earnestly beseech the President of the United States to proclaim the emancipation of all slaves held in the United States, paying loyal men a reasonable compensation for their slaves." Before the communication reached Washington the President had issued a proclamation, to go into effect the first day of the new year.

A circumstance which Bishop McTyeire[1] declares made a deep wound is thus described by him: "After the federal forces had occupied large sections of Southern territory, Bishop Ames, with preachers of the Methodist Episcopal Church, followed the victorious army with an order procured from Secretary of War Stanton, and

[1] In his history.

took forcible possession of Southern Methodist pulpits, even to the exclusion of ministers appointed by the church authorities and desired by the congregation." The language of the order referred to by Bishop McTyeire, so far as it related to the headquarters of the Department of the Gulf, required that all houses of worship within that department belonging to the Methodist Episcopal Church, South, "in which a loyal minister who has been appointed by a loyal bishop of the said church does not now officiate, are hereby placed at the disposal of the Rev. Bishop Ames." It further ordered the "commanding officers at the various points where such houses of worship may be located" to extend to the ministers appointed by Bishop Ames all the aid, countenance, and support practicable, and the officers of the quartermaster's department were authorized and directed to furnish Bishop Ames and his clerk with transportation and subsistence, "when it can be done without prejudice to the service." The date of this order was January 18, 1864.

This simply made loyalty to the Union in the conquered portions of the South a test of the right to hold public services, and under the circumstances practically put all churches under the control of Bishop Ames. On the resumption of civil authority and the beginning of reconstruction throughout the land, it gave way. The first church established by the Methodist Episcopal Church in New Orleans for Anglo-Saxon members after the war was named Ames Church.

The General Conference of 1864 assembled in Philadelphia. Shorn of its strength by so large a secession, the Baltimore Conference had but three representatives, at the head of whom was John Lanahan, the intrepid presiding elder of the district of Virginia. The atmosphere of the national conflict pervaded the assembly,

E. R. Ames

and by unanimous vote the trustees of the church were requested to display above the building the flag of the United States. Elliott, of the "Central Christian Advocate" at St. Louis, Mo., had received from the loyal women of St. Louis the gift of a flag, and the conference voted that it be suspended in the church during the deliberations of the body.

The following resolutions were adopted by a vote of two hundred and seven to nine:

"That we recommend the amendment of the general rule on slavery so that it shall read, 'Slave-holding, buying or selling slaves.'

"That we recommend the suspension of the Fourth Restrictive Rule for the purpose set forth in the foregoing resolution."

The bishops were instructed to submit these resolutions to the Annual Conferences, and if the requisite number of votes were obtained, to insert the new rule in subsequent editions of the Discipline.

The minority desired to amend the rule so as to make it read, "The selling of human beings, or the buying or holding of them, except for reasons purely humane."

By a vote of one hundred and sixty-five to forty-eight, the word "two," in the limitations of the bishops in the power to appoint ministers, was changed to "three." The minority consisted of those who were opposed to any increase, together with a few who desired all limitation removed. The conference also empowered the bishops to appoint ministers to certain specialties for a longer time than three years.

Joseph A. Wright, ex-governor of Indiana, Governor Cannon of Delaware, Dr. James Strong, C. C. North, and John Elliott, of New York, Cornelius Walsh of New Jersey, Thomas Kneil of Massachusetts, G. C. Cooke of Illinois,

and Oliver Hoyt of Connecticut, deputed by a convention just held in Philadelphia, appeared before the conference, and Strong, the secretary, read an address upon lay delegation, in which the method of taking the vote upon the subject was criticised as inadequate to ascertain the true sense of the laity, and asking special attention to the subject of introducing lay representation, which, the convention affirmed, stood firmly on Methodist, Protestant, and Scriptural ground, and would give to the Christian world a new guaranty of the perpetuity of Methodism, since it agreed with primitive usage and is the distinctive mark of Protestant Christianity.

The committee which was appointed to convey to the President of the United States its sympathies and approbation made a verbal report through Bishop Ames, who presented the following autograph letter from Abraham Lincoln:

"GENTLEMEN: In response to your address, allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses, and thank you in the nation's name for the sure promise it gives.

"Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! bless all the churches! and blessed be God, who in this our great trial giveth us the churches.

"(Signed) A. LINCOLN."

A change which had the practical effect of rendering attendance upon the class-meeting voluntary was made in the chapter relating to the means of grace.

Provision was made for the constitution of a General Board of Trustees, to hold in trust for the benefit of the Methodist Episcopal Church any and all donations, bequests, and grants made to the church without special designation or direction.

The most important practical innovation was without doubt the establishment of the Church Extension Society, to be located at Philadelphia, its purpose "to secure suitable houses of public worship and such other church property as may promote the general design." Its constitution provided the usual officers, and vested its property in a board of managers lay and clerical. Its corresponding secretary was to be appointed by the General Conference, and its general supervision was to be under the control of a general committee consisting of one representative from each General Conference district. A. J. Kynett, delegate from the Upper Iowa Conference, who had been secretary of a society for the purpose in Iowa, was foremost in directing the attention of the conference to the subject and in perfecting the constitution. Samuel Y. Monroe, of the New Jersey Conference, was appointed its first corresponding secretary, and the enterprise was initiated with enthusiasm.

Elaborate provisions were made for the celebration in 1866 of the centennial of American Methodism. A committee consisting of twelve traveling preachers and twelve laymen was to be appointed, two departments of Christian enterprise were to be placed before the people,—one connectional, central, and monumental, the other local and distributive,—and the people were to be urged to make liberal contributions to both at their own discretion. The

committee of ministers and laymen, on motion of Monroe, was empowered to determine to what objects and in what proportion the money raised as connectional funds should be appropriated, and to take steps necessary to the proper distribution. An invitation was given to all branches of the Methodist family in this and other lands to unite with the Methodist Episcopal Church in the centennial celebration.

Davis Wasgatt Clark, Edward Thomson, and Calvin Kingsley were elected to the episcopacy. Clark was a native of the island of Mount Desert, Maine. Educated as Congregationalists, his parents in 1815, when he was three years old, were converted under the preaching of a Freewill Baptist evangelist who visited the island. With a view to permanently occupying it, the island was visited for the first time by a Methodist preacher in 1828. By his labors Clark was led to join a Methodist class. At the age of nineteen he became a student in the Maine Wesleyan Seminary, in 1834 he entered Wesleyan University in advance, and in two years was graduated Bachelor of Arts. For seven years thereafter he was connected with Amenia Seminary in New York, for two as assistant teacher in mathematics, and for five as principal instructor in philosophy and English literature. He entered upon the regular work of the ministry in 1843, and became well known as a newspaper correspondent and as an author. He had been editor of the "Ladies' Repository" for twelve years when elected bishop. During this period he published "Death-bed Scenes," "Celebrated Women," "Home Views," and "Man all Immortal."

Thomson was born in England October 12, 1810. He left his native country when seven years old, coming to America with his parents, brothers and sisters. He was graduated in medicine before he was twenty-one, but while studying became imbued with doubt on the subject

C. Kingsley

of religion. He practiced his profession twelve years, but was religiously impressed by the sermons of Sheldon, his pastor, and some years afterward by a sermon of amazing force and earnestness preached by Russel Bigelow; and, much to the dislike of his father, who was a lay officer in the Presbyterian Church, he joined the Methodists, soon began to preach, rapidly rose, and almost rivaled Summerfield in popularity. He turned aside to educational work and wrote upon the subject; his essays were published in the United States and in England, and Michigan offered him the chancellorship of her university. He was elected editor of the "Ladies' Repository" in 1844. Soon he was called to the headship of the Ohio Wesleyan University, where his success transcended that of any college president in Methodism since the days of Fisk, Durbin, and Olin. At the time of his election to the episcopacy he was editor of the "Christian Advocate and Journal."

Kingsley was preëminently self-made. He was born in western New York, and at the age of eighteen became a Christian and a Methodist; at twenty-four he entered Allegheny College, having for a long time supported himself by teaching and other work, preparing himself for college by night study. In five years he worked his way through the scientific course, was graduated with honor, immediately elected assistant professor of mathematics, and the next year made full professor. The college being obliged to suspend on account of the loss of State aid, he entered the pastorate.

In the antislavery controversy he attained fame as a debater, and devoted his powers in that art to vindicating orthodox Christianity against Unitarianism and the doctrine of the resurrection against Bush, the Swedenborgian. When elected bishop he had been for eight years editor of the "Western Christian Advocate."

J. M. Trimble was made assistant corresponding secretary of the Missionary Society, Daniel Curry editor of the "Christian Advocate and Journal," B. F. Crary of the Central, J. M. Reid of the Western, H. C. Benson of the Pacific, and D. D. Lore of the "Northern Christian Advocate."

The vote upon the subject of lay delegation during the preceding quadrennium was, of the ministers, 1338 for and 3069 against; of the male members, 28,884 for and 47,855 against. The Kentucky Conference was not reported.

The bishops in their address called attention to the fact that the progress of the federal arms had thrown open to the loyal churches of the Union new fields of Christian enterprise and labor, which for nineteen years had been in the occupancy of the Methodist Episcopal Church, South, except at certain points where they had penetrated that territory, as the Methodist Episcopal Church claimed that the Southern church had disregarded the Plan of Separation and on that account had themselves declared that plan null and void. The bishops further affirmed that the church should never have been excluded from that portion of the United States, and should never have consented on any ground to such exclusion. They suggested that in advancing in the South the church should go preaching Christ, and him crucified, to all classes of people, welcoming back such ministers and members as were cut off from their communion without their voluntary act; yet avowed it to be their solemn judgment that none should be admitted who were either slave-holders or tainted with treason.

As a result of the comparison of the statistics of 1863 with those of 1859, they were obliged to report a decrease of 50,951 members and probationers. Of these many had

D. W. Clark

been killed in battle or died from illness and wounds during the war.

The Liberia Conference was authorized to elect an elder to take the place made vacant by the death of Bishop Burns. John Wright Roberts was chosen, and came to New York for ordination, which was conferred June 20, 1866, in St. Paul's Church, New York. Roberts was the son of a woman who had escaped from slavery, and who, under the direction of the Colonization Society, went to Liberia, taking her children with her. There her three sons joined the Methodist Episcopal Church. The eldest became governor of the colony and was the first president of the republic; the youngest read medicine, attended lectures in New York, and was graduated with honor. John Wright Roberts studied theology under the direction of the preacher in charge of Monrovia, and was ordained elder in 1841. Bishop Scott visited Liberia in 1853 and met Roberts, by whom he was favorably impressed. His selection by the Liberia Conference for ordination as successor of Burns received Scott's full indorsement, and, assisted by Janes, he ordained him.

After the General Conference Clark went South, endeavoring to reconstruct the Methodist Episcopal Church in that part of the country. Several conferences had been formed in the South, such as the Kentucky, the Missouri, the Arkansas, and the Western Virginia. Clark organized the Holston Conference at Athens, Tenn., in June, 1865, the nucleus being six ministers transferred from the North; forty-two were admitted, thirty-two from the Methodist Episcopal Church, South, several of them aged men whose ministerial life antedated the division. The Mississippi Conference was organized in September of the same year. The South Carolina and the Tennessee were organized in 1866, and on January 3, 1867, the Texas was formed,

the Georgia October 10th, and the Alabama October 17th. At the session of the Kentucky Conference of the Methodist Episcopal Church, South, September, 1865, eighteen ministers, among whom were some of marked ability, withdrew and were received as local preachers in a Quarterly Conference of the Methodist Episcopal Church, and at the ensuing session of the Kentucky Conference were received into full connection and duly appointed.

The local troubles attending the spread of the Methodist Episcopal Church in the Southern States at that time were neither greater nor less than might have been expected in view of the history of the churches and of the country, the situation, and the state of the public mind in the North and South respectively.

The Missionary Society appropriated ten thousand dollars to be at the disposal of Bishop Clark for the establishment of a school for freedmen. It was located at Nashville, Tenn., and was opened in January, 1866, under the charge of the Rev. John Seys and the Rev. O. O. Knight. The government fitted up an armory which had been abandoned by the soldiers of the Confederacy upon the approach of the federal army, and through the action of the Freedmen's Bureau turned it over to this school, which in its second year had eight hundred pupils. Nashville, however, soon provided public instruction for colored children, which led to the transformation of this school into a college for the higher education of the negro, which was chartered in 1866, and the following year began its career as the Central Tennessee College. Under the presidency of John Braden this has developed into an institution commanding universal respect. Besides the ordinary college faculty, it has theological, medical, law, and industrial departments.

The general committee, appointed by the General Con-

ference of 1864 to arrange for the centennial celebration, met in Cleveland, O., in February, 1865. Abel Stevens was requested to prepare a centennial volume, and John McClintock to add a chapter explaining the action of the committee. A central committee consisting of Drs. McClintock, Curry, and Crooks, Oliver Hoyt, James Bishop, and Charles C. North was empowered to make all necessary arrangements. The propositions which they submitted to the church were: "That the Centenary Educational Fund should be placed before the people as the prominent object for connectional contributions, and that if any contributors desired to specify the objects of their subscriptions in whole or in part, they should have the liberty to select from any one of the following interests: 1. The Centenary Educational Fund. 2. The Garrett Biblical School at Evanston. 3. The Methodist General Biblical Institute at Concord, to be removed to the vicinity of Boston. 4. A Biblical Institute in the Eastern Middle States. 5. A Biblical Institute in Cincinnati or vicinity. 6. A Biblical Institute on the Pacific coast. Contributions to the last three objects should be retained and managed by the Educational Board until they were sure that enough had been actually raised from other sources to make the aggregate amount, including the connectional contributions, for these respective objects not less than $150,000 in each case. 7. The erection of a centenary missionary building for the Mission House at New York. 8. The Irish Connectional Fund. 9. The Biblical School at Bremen, Germany. 10. The Chartered Fund. There was added to these objects the Sunday-school Children's Fund."

The Annual Conferences provided for the delivery on the first Sabbath of January, 1866, of memorial sermons and for prayer for God's blessing upon the church. The thank-offerings of the people, as reported to the General

Conference of 1868, amounted to $8,709,498.39, and to this sum a considerable amount was subsequently added. The church at large did not share the view of the committee that the principal donations should be connectional as distinguished from local; hence the bishops in their report say, "While some noble donations were made to the Mission House, to the General Educational Fund, and to the Irish and German funds, the larger part of the contributions were given to colleges and seminaries, and for the erection and improvement of church edifices and parsonages." The sums contributed for the Irish and German funds, for the Sunday-school Children's Fund, for Concord and Garrett Biblical Institutes, Drew Theological Seminary, and the Mission House reached considerably over $1,000,000. Daniel Drew, a layman of St. Paul's Church in the city of New York, gave about $600,000 at different times, of which $500,000 were included in this report, as was "Heck Hall," erected by the Garrett Biblical Institute in honor of Barbara Heck.

Notwithstanding these extraordinary contributions, the receipts of the Missionary Society showed an unparalleled increase; $1,304,507 more than had been received in any preceding quadrennium were given in that which closed with the General Conference of 1868. When it is considered that in the earlier part of this period the people were giving liberally to the Christian and Sanitary Commissions, and in the latter part to the Freedmen's Aid and Church Extension Societies, this may well be characterized as "an era of benevolence."

A number of those ministers who seceded from the Methodist Episcopal Church, and who with Scott and others founded the Wesleyan Connection in 1843, returned in 1867 to the Methodist Episcopal Church, among them the celebrated debater and theologian, Luther Lee, the

ever-respected Cyrus Prindle, and the historian of "The Antislavery Struggle and Triumph in the Methodist Episcopal Church," Lucius C. Matlack.

The General Conference of 1868 met in Chicago, Ill. Several circumstances justified the statement of the bishops in their address, that never in the history of the church had a General Conference convened under more favorable circumstances. The war had ended, slavery had perished, and in the last four years there had been a gain in the South of 550 traveling preachers and 117,326 members; 27,225 members and 177 traveling preachers had been added to the conferences in Kentucky, Missouri, and Arkansas, and above 20,000 members and nearly 7000 probationers were included in the colored conferences established by authority of the Conference of 1864. The number of members and probationers at the close of 1867 was 1,146,081, an increase of 222,687, the largest in the history of the church, with one exception, namely, the last quadrennium of the united church, when the increase was more than 375,000.

The first question of importance was, whether provisional delegates, chosen by the mission conferences organized in the South during and after the war under the instructions of the last General Conference, should be admitted. After protracted debate and various attempts to harmonize the sentiment of the body, resolutions were passed repealing the action of the General Conference of 1864, restricting, or purporting to restrict, the rights and privileges of the Annual Conferences which the bishops were authorized to form within the United States and Territories, declaring the conferences so formed to be Annual Conferences vested with all the rights, privileges, and immunities usual to such conferences, and admitting the provisional delegates elected by them, after their credentials should

have been approved by a committee appointed for the purpose. Similar action was taken late in the session concerning all action of previous General Conferences restricting the powers of mission conferences, and the conferences of Liberia, Germany, Switzerland, and India were declared Annual Conferences. Pursuant to these resolutions, a delegate from India was admitted, making an addition of twelve members to the body and determining the policy of the church upon a momentous subject.

William Morley Punshon represented the British Wesleyan Conference, and made an extraordinary impression upon the conference in Chicago and subsequently throughout the United States.

The conference received a deputation of eminent laymen asking for lay representation. They were invited to the platform, and on the 18th of May were introduced to the conference by the president, and presented their address, which was read and ordered to be printed. The force which the movement had gathered can be inferred from the character of the men who appeared on that occasion. Among them were Isaac Rich, Governor William Claflin of Massachusetts, Amos Shinkle of Covington, Ky., John Owen of Detroit, F. H. Root of Buffalo, John Evans of Colorado, Andrew V. Stout of New York, Oliver Hoyt of Connecticut, and General Clinton B. Fisk, the president of the convention.

At a later period a deputation of laymen, representing a committee on behalf of members of the Methodist Episcopal Church at that time in Chicago, was received in a similar manner; they submitted an address protesting against the introduction of lay delegation and assuring the conference that the laymen signing it doubted the constitutional right of the body to make the proposed change without previously altering the restrictive rule. Among

these were George J. Hamilton of New York City, Samuel Preston of Vermont, and William H. Whitehead of Chicago.

Nearly the entire conference was ready to grant lay representation when it should be ascertained that the people desired it, but a radical division of sentiment appeared as to the authority of the General Conference, though a large number of the members assumed that to make the change was within its constitutional powers. A standing committtee on lay representation was appointed, including most of the strongest men in the conference, and E. O. Haven was elected its chairman. On the twenty-second day majority and minority reports were presented. The majority held in substance that the conference possessed and should then and there exercise the power to enact a statute providing for the admission of laymen. The minority held that the Second Restrictive Rule must be changed before such a statute could be constitutionally enacted.

The debate was commensurate with the importance of the subject and continued for several days. It being found impossible to agree, a committee of conference was appointed, including members of the majority and the minority, with additions. Their report as amended was adopted by a vote of two hundred and thirty-one; there were three votes in the negative, and eight members were absent.

The resolutions were: "That the General Conference declares its readiness to admit lay delegates whenever the people desire it, and recommends to the godly consideration of the ministers and members a change of the Discipline, particularly the restrictive rule providing that the General Conference shall be composed of ministerial and lay delegates, the lay to consist of two laymen for each Annual Conference, except such Annual Conferences as

have but one ministerial delegate, which shall have one lay delegate." It also provided for a lay electoral conference whereby the laymen were to be elected, and for the submission in the month of June, 1869, of the subject for an expression of opinion by the laity; and it provided for the election in the several places of worship of the Methodist Episcopal Church, at which members in full connection and not less than twenty-one years old were to be invited to vote by ballot for or against lay delegation. It further provided that the bishops at the several Annual Conferences, at their first sessions after the above elections, should lay the necessary changes in the Second Restrictive Rule before these bodies, so that the rule should be altered in harmony with the proposition so as to read "the conference shall be composed of ministerial and lay delegates." The resolution was: "Should a majority of the votes cast by the people be in favor of lay delegation, and should three quarters of the Annual Conferences vote in favor of the proposed change in the constitution of the church, then the General Conference of 1872, by the requisite two-thirds vote, can complete the change, and lay delegates previously elected may then be admitted."

A commission was appointed, to be known as the commissioners for the buildings of the Book Concern, Missionary Society, and other institutions of the Methodist Episcopal Church in New York.

John Lanahan was elected to take the place of Porter in the Book Concern in New York, J. M. Walden that of Poe in Cincinnati. S. M. Merrill succeeded Reid as editor of the Western, Reid, Eddy in the Northwestern, H. C. Benson, Thomas as editor of the California, and Isaac Dillon, Benson as editor of the "Pacific Christian Advocate." Daniel Wise was elected editor of the "Sunday-school Advocate" and library books, and John H. Vincent editor

JOHN H. VINCENT.

of the "Sunday-school Journal" and books of instruction. Samuel Y. Monroe, corresponding secretary of the Church Extension Society, had lost his life in February, 1867, by falling from a train while on his way to present the cause to a church in Brooklyn, N. Y. A. J. Kynett, who had been previously selected by the bishops to fill the vacancy caused by his death, and who had entered upon his duties July 1, 1867, was elected corresponding secretary of that society.

Propositions looking toward a union with the Methodist Episcopal Church were received from the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. As a result of these communications the conference ordered the appointment of a commission to confer with a like commission from the African Methodist Episcopal Zion Church, and arrange for the union of that body with the Methodist Episcopal Church, and empowered it to treat with a similar commission from any other Methodist church that desired like union.

A petition was received from the Rev. L. C. Matlack and fifteen of the official members of the church of which he was pastor at Elkton, Md., requesting the General Conference to rescind the resolutions passed by the General Conference of 1836 censuring certain of its members for lecturing on and in favor of modern abolitionism, and in particular for attending an abolition convention in Cincinnati during the session of the conference. Such action was taken. The Rev. Samuel Norris, who with George Storrs had been censured by these resolutions, survived to see them rescinded.

The perpetuation of the Board of Education, which had been provisionally formed, was provided for by the adoption of the report of the committee on education presented by John McClintock, chairman. Its duty as prescribed in the report was "to invest the principal of the Centenary

Educational Fund, and to appropriate the interest in order to help young men preparing for the ministry of the Methodist Episcopal Church and for its foreign missionary work, and to aid the biblical and theological schools already in existence, and such as may with the approval of the General Conference hereafter be established, and to aid universities, colleges, and academies now existing, and those which may hereafter be founded under the patronage of the church." Future contributions were to be held in trust by the board for the assistance of the needy and worthy seeking an education in the church, or for specific educational purposes, as the donors or the conferences whence the contributions came should direct. Certain restrictions guarding the integrity of the fund were introduced into the charter.

The Methodist Episcopal Church previous to 1866 had coöperated with various societies established for the care and instruction of the freedmen, but in that year the Freedmen's Aid Society of the Methodist Episcopal Church was duly organized in Cincinnati, and in 1866 and 1867 it received the cordial approval of the Annual Conferences. This General Conference on the 1st of June recognized the society, sanctioned its organization, approved its objects, commended it to the liberal support of the people, recommended the conferences to place it upon the list of annual contributions, and authorized the bishops to appoint a traveling preacher as corresponding secretary. In harmony with this action, Richard S. Rust, who had been connected with the organization prior to its recognition by the General Conference, was chosen corresponding secretary. The liberality of the church was marked even before this, for at the end of the first year it had received $37,139.89. During the first two years it received some aid from the Freedmen's Bureau.

The church now entered upon a remarkable career of educational development. Boston University was chartered in 1869, Isaac Rich, Lee Claflin, and Jacob Sleeper being associated in its foundation. Rich was a native of Wellfleet, Mass. He became a member of the church when twenty years of age, and accumulated a large fortune as a merchant. Bereaved of his children, he concentrated his affections upon the church, and began to give early in life, bestowing large sums upon Wesleyan Academy and Wesleyan University, at the latter erecting a beautiful library hall. Claflin also was a liberal patron of these institutions, and of the school of theology of Boston University. He contributed extensively to the establishment of a seminary at Orangeville, S. C., now known as the Claflin University. Sleeper was a banker and a native of Maine; he removed to Boston in 1825 and was closely connected with every noble enterprise of the church and city. He was at one time mayor, and was deeply interested in Harvard University, having been twelve years a member of its board of overseers. While the names of these men must be connected forever with the great institution which they founded, there were others, lay and clerical, without whose aid it could never have been established.

Syracuse University was chartered in 1870 and opened for students in 1871. It is the successor of Genesee College. The plan of establishing in the city of Syracuse or immediate vicinity a first-class university was approved at a convention of the Methodist Episcopal Church held at Syracuse in February, 1870, and steps ordered to be taken to raise three hundred thousand dollars for its endowment. The brothers Remington, of Ilion, each gave one hundred thousand dollars, and Jesse T. Peck, who presided, subscribed twenty-five thousand dollars. Subscriptions were made without regard to denomination; a

large sum was given by the Hon. George F. Comstock, of Syracuse.

During the four years succeeding the General Conference of 1868 the Methodist Episcopal Church was greatly bereaved. Bishop Baker, who had suffered from partial paralysis for some years, died on the 8th of December, 1871.

Dr. John McClintock, president of Drew Theological Seminary, the most universally accomplished man American Methodism had produced, writer, author, translator, editor, and preacher, and who, while in Paris during the Civil War as pastor of the American chapel, so commanded the confidence of President Lincoln that he declared him to be worthy for the position of minister to France, died on the 4th of March, 1870, at the age of fifty-five.

Charles Elliott, author and editor, missionary to the Indians and college professor, who took a prominent part in nine consecutive General Conferences, and had edited three of the "Advocates," finished his useful but somewhat stormy career on January 6, 1869.

Bishop Clark, who was in his usual vigor until the close of the year 1869, rapidly failed in the spring of 1870, and on April 6, 1871, after administering the communion at the New York Conference, of which he had been so long a member, and making a touching address, he called Bishop Simpson to the chair and retired. It was his last public effort, and he died on the 23d of May.

Bishop Kingsley had been appointed to visit the missions in China and India, and in returning went to the Holy Land. Accompanied by H. Bannister, of the Garrett Biblical Institute, who was then in Beirut, on the morning of April 6, 1870, he ascended to the top of the house to view the heights of Lebanon. After breakfast he was attacked with heart disease and died in a few

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minutes. Over his tomb in Beirut stands a monument erected by American Methodists.

Bishop Thomson died of pneumonia at Wheeling, W. Va., March 22, 1870. By his death a vacancy was made which no one man could fill. Porter judiciously observes that "he was a man of deep piety, fine taste, tender heart, extensive reading, a charming preacher and writer, and generally beloved. He lived just at the time and place where his rare talents were needed and could be turned to the best account."

During this quadrennium a controversy arose in the Book Concern at New York which seriously agitated the entire denomination, occasioning acrimonious discussion in the church papers and much scandal.

Lanahan, the new assistant agent, on assuming his duties found the business moving in well-worn ruts. A certain proportion of the letters were daily placed upon his desk, but no special work of importance seemed to fall naturally into his hands. Every department had a head, either real or nominal. He therefore set himself to master the workings of those departments which had been specially under the care of his predecessor, and had not proceeded far before he discovered what seemed to him serious irregularities in the printing and bindery departments. Speaking with frankness to the agent, he did not receive the coöperation which he expected. He found also that the subordinates whose methods he was studying were apprised that he was in pursuit of them. This increased his vigilance and activity, and rumors, some of which exaggerated and others distorted the facts, spread abroad through the paper, ink, leather, and various other trades. The newspapers began to publish allegations of fraud and defalcations in the Methodist Book Concern.

Publicity aggravated the situation and divided the

church into factions. The agent maintained that the methods of his coadjutor were harsh and uncharitable and that his accusations were not always sustained. Various general officers of the church sympathized with this view, as well as most of the editors of the church papers, and the detector of frauds found himself an object of contumely as an accuser of the brethren.

The Book Committee was convened; the assistant agent presented his case, and the committee speedily divided, a majority of more than two thirds supporting the agent, the remainder approving the work of the assistant agent. The ablest men of the committee were represented in the minority as well as in the majority. Both reports were sent out to the Annual Conferences, where in most cases the majority report was treated with respect and that of the minority laid on the table.

The assistant agent was suspended and put on trial before the Book Committee and the bishops, whose concurrent action was necessary to convict. Before the completion of the first trial the charges were withdrawn.

Subsequently a peculiar controversy arose between the agent and the assistant book agent. The latter had demanded access to the books and proposed to take them aside to be investigated by experts. The agent refused to surrender them for the purpose, and the assistant appealed to the Supreme Court of the State of New York for an injunction to compel him to do so. For thus taking the affairs of the church into the civil courts he was suspended and put upon trial before the committee.

When the proceedings began the prosecution was represented by the Hon. E. L. Fancher and the Hon. Theodore Runyon, and the defendant by the Hon. George G. Reynolds, of Brooklyn, and J. M. Buckley. The committee first decided that the proceedings should take place in

private. This led the counsel for the defendant to add to their number the Rev. George R. Crooks, editor of the "Methodist," the Rev. Franklin Ward of Baltimore (an expert stenographer), the Rev. John S. Porter of New Jersey, and the following laymen: John A. Wright and Thomas W. Price of Philadelphia, and John Elliott and Oliver Hoyt of New York. Whereupon the committee voted that the proceedings should take place in open session and that reporters of the daily press should be admitted.

The result of the second trial was that the majority of the committee found the defendant guilty of having taken the affairs of the church into the civil courts, and decided that he should be removed from his office. Bishops Janes and Ames divided; the former paid a high tribute to Lanahan, who, he intimated, had made important discoveries, but also stated that after long hesitation he had reached the conclusion that it was his duty to concur with the vote of the committee removing him. Ames declined to do this. As the law required that at least two bishops should concur in the finding, this result left the assistant agent in possession of his office.

Meanwhile the subject of lay representation was before the church, as provided in the plan proposed by the General Conference of 1868. For a long time it was doubtful whether the necessary three-quarters' vote of the ministry could be obtained, but so serious was the feud and so sharp the division that many who had no sympathy with lay representation as such became convinced that the enterprises of the denomination had become so large and the possibilities of evil so great that the counsel and disinterested arbitrating influence of laymen in the General Conference were indispensable to the future welfare of the church, and the requisite number was secured.

CHAPTER XXI.

FRATERNAL RELATIONS AND THEIR CONCOMITANTS.

WHEN the General Conference of 1872 assembled in Brooklyn, N. Y., the bishops, through Simpson, reported that each conference had voted on the proposition to alter the Second Restrictive Rule so as to add, "not more than two lay delegates for each Annual Conference," and that the result was, for the proposed change, 4915, against it, 1597, blank, 4, showing that the necessary three fourths had been obtained, with, however, only 32 votes to spare.

Awaiting admission, one hundred and twenty-nine lay delegates, provisionally elected, appeared at the door of the General Conference. As soon as the body was organized the bishops made the foregoing report, and after discussions and various resolutions, by a vote of two hundred and eighty-three in the affirmative and six in the negative, the General Conference formally concurred with the Annual Conferences in changing the Second Restrictive Rule. By a subsequent vote the plan of lay delegation was adopted, thirty-six voting in the negative; and by a vote of two hundred and eighty-eight to one was ordered the calling of the roll of the laymen whose certificates of election were in the hands of the secretary, and their admission to seats in the General Conference allowed.

The negative vote was cast by the late William H.

Perrine, of Michigan, who held, vindicating his view with ability, that the clergy and the laity should sit in separate houses and that the plan as adopted contained grave defects which would work injury to the church.

Through their chairman, Dr. James Strong, the lay delegates after being seated presented an address to the conference. It recognized the gravity and responsibility of the hour and the train of divine providence that had led to it; deprecated any separation of so-called temporal and spiritual powers of the joint body as between its lay and its clerical members; and declared that the laity did not enter the body to propose any sudden or radical change in the practical machinery of the church.

The General Conference of the Methodist Episcopal Church, South, six years before this had admitted laymen both to the General and Annual Conferences, according in the former equal representation and in the latter in the ratio of four delegates to each presiding elder's district.

Thus was fulfilled the prediction of Nicholas Snethen, made in 1834: "If we are true to it [the pure, unmixed question of representation], if we are not ashamed of it, if we glory in it, it must finally prevail and proselyte every Methodist in the United States. They may, indeed, remain Episcopal Methodists, but so sure as we are not moved away from our high calling, the whole lump will be leavened into representative Methodists." [1]

In addition to the usual standing committee, the conference ordered, on the ninth day of the session, a special committee on the affairs of the Book Concern, to be composed of one member from each delegation, to be elected by the delegations respectively; to this were referred all reports and papers relative to alleged irregularities and frauds in the Book Concern. On that committee were

[1] Editorial, "Methodist Protestant," new series.

appointed noted manufacturers, distinguished lawyers, merchants in large business, eminent financiers, such as John Evans of Colorado, John Owen of Michigan, Washington C. De Pauw of Indiana, Amos Shinkle of Kentucky, William Deering of Maine, Grant Goodrich of Chicago, Alexander Bradley of Pittsburg, and Judge Dennis Cooley of Iowa. They reported that:

"Repeated frauds have been practiced upon the Book Concern. These frauds are found in the manufacturing department, and are located chiefly, if not wholly, in the bindery. Mr. Hoffman was superintendent of this department at the time of the perpetration of these frauds, and the evidence indicates that for a series of years he carried on a system of frauds by which the Concern sustained very considerable losses, the amount of which it is impossible to indicate with accuracy. . . . Also that the business entries of the years 1862 and 1864, including also the bindery and periodical account of 1861, are totally inexcusable as specimens of accounts.

"Also that the losses sustained by frauds and irregularities are not of such magnitude as to endanger the financial strength of the Book Concern or materially impair its capital.

"That there are no reasonable grounds or proofs to justify an assumption that any agent or assistant agent is or has been implicated or interested in any frauds which have been practiced on the Book Concern. . . ."

In reference to the purchasing of paper through the son of a former agent, the committee reported that, "under all the circumstances of the case, we unhesitatingly regard it as a decided business impropriety." Also that in certain transactions of the Book Concern with Messrs. Brown Brothers & Company, it was an unauthorized use of the credit of the Book Concern for the benefit of outside par-

ties. The committee say that they may reasonably believe that the motives which prompted to the act were to promote the interests of the Concern and to accommodate the missionary society of another denomination. "Yet," say the committee, "to guard against its influence as a precedent, we call your attention to it as an error fraught with peril to the interests of the Book Concern, which should not be sanctioned."[1]

The report of the special committee was adopted without debate and with little open opposition. While it was not wholly satisfactory to the assistant agent and decidedly unsatisfactory to those who had steadily denied the existence of frauds of any importance, its conclusions made a strong impression upon the General Conference and led to the adoption of a remarkable system for the management of the Book Concerns East and West.

It was decided that it was not proper to nominate for members of the Book Committee for the coming four years those who had served on that committee for the past four years, that it was not advisable that either of the recent book-agents should be placed upon the Book Committee, that the distinction between the agent and the assistant agent should be removed, and that two agents of equal authority should be elected quadrennially.

Provision was made that of six members of the Book Committee, three should reside in the vicinity of New York and three in the vicinity of Cincinnati, and that at least once a month the agents in each city should confer with the three nearest to them (known as the Local Committee); that the three at New York and the three at Cincinnati should have power to suspend an agent or editor for causes to them sufficient; and that a time should be fixed as early as

[1] For full report of committee and other reports and memorials, see appendix to "Journal of the General Conference of 1872."

practicable for the investigation, due notice having been given by the chairman of the Book Committee to the bishops, who should select one of their number to preside; and that two thirds of the representatives of the General Conference districts should be necessary to remove the said agent or editor.

The court of appeals was discontinued and a Judicial Conference provided for whereby any convicted were given an opportunity of securing the determination of an appeal without delay in the interval between one General Conference and another.

A new rule concerning amusements was enacted, adding to the question relating to imprudent conduct the words, "dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency." A large minority voted against this statute on the ground that it was necessarily incomplete and tended to weaken the force of the general rule on the subject. The constitutionality of it has been questioned, but all attempts to expunge it have been defeated by a majority at least as large as it originally received.

A rule was passed requiring the classification of bishops as effective and non-effective, and Bishop Morris, far advanced in years and broken with infirmity, was returned as non-effective. The support of the bishops was referred to the people.

The need of reinforcing the episcopacy, caused by the rapid growth of the church and the extent of its territory at home and abroad, the deaths of the bishops elected in 1864, the non-effectiveness of Morris, and the feebleness and advancing years of Scott, made necessary the election of the unparalleled number of eight bishops.

S. M. Merrill.

Thomas Bowman, the first chosen, was born in Pennsylvania, July 15, 1817. He was graduated from Dickinson College, early became a famous preacher, was chaplain of the Senate of the United States, was the first principal of Dickinson Seminary at Williamsport, Pa., and had been president of the Indiana Asbury University for the fourteen years preceding his election.

William L. Harris was born November 4, 1817, in Ohio, entered the ministry in 1835, acted as pastor for eleven years, and was subsequently principal of Baldwin Institute in Ohio; for nine years was professor of chemistry and natural history in Ohio Wesleyan University, and for the preceding twelve years had been assistant corresponding secretary of the Missionary Society.

Randolph S. Foster was born in Ohio, February 2, 1820. He was an alumnus of Augusta College, Kentucky, began preaching when seventeen years old, was twenty-three years a member of the Ohio Conference, and had been twenty-two years in New York and vicinity when elected bishop, at which time he was president of Drew Theological Seminary.

Isaac W. Wiley was born in Pennsylvania, March 29, 1825. At the age of nineteen he was licensed to preach. He was graduated as a physician from the University of New York. From 1850 to 1854 he was a medical missionary at Foochow, China, after which he was pastor in Newark, Jersey City, and vicinity, and for five years principal of Pennington Seminary. For the eight years preceding his election to the episcopacy he was editor of the "Ladies' Repository."

Stephen M. Merrill was born September 16, 1825, in Ohio. Not graduated from any college, by protracted study he superinduced upon an excellent elementary training a solid structure of sound and diversified learning. His

ministerial life had been spent in the presiding eldership and the pastorate, the former being the position he occupied when elected a delegate to the General Conference of 1868, where his mental equipoise, mastery of constitutional principles, and clearness of expression profoundly impressed that body, and he was elected editor of the "Western Christian Advocate."

Gilbert Haven was born in Malden, Mass., September 19, 1821. He was an alumnus of Wilbraham Academy and of Wesleyan University of the class of 1846. After some years of teaching he entered the ministry. Early in the Civil War he served as chaplain; later he traveled in Europe and the East, resuming the ministry on his return. For the five years before his election he had been editor of "Zion's Herald."

Edward G. Andrews was born in western New York, August 7, 1825. An alumnus of Wesleyan University of the class of 1847, he entered the ministry at the age of twenty-three. After filling pastorates for eight years he became professor in the Oneida Conference Seminary at Cazenovia, N. Y., of which he was subsequently president for eight years. He filled important positions in the New York East Conference, and when elected bishop was the pastor of the Seventh Avenue Church in the city of Brooklyn.

Jesse T. Peck, also a native of western New York, was sixty-one years of age when elected to the episcopacy. He was licensed to preach at sixteen, but did not enter a conference until five years later. Besides filling pastorates and the presiding eldership as far south as Baltimore and as far west as California, he had been principal of two seminaries, president of Dickinson College, and secretary and editor of the tract department of the Methodist Episcopal Church.

Edward G. Andrews.

The General Conference, having ordered the establishment of a German family magazine named "Haus und Herd," elected Henry Liebhart editor. John P. Durbin was made honorary secretary of the Missionary Society, and, Harris having been elected bishop, Robert L. Dashiell, Thomas M. Eddy, and John M. Reid were elected corresponding secretaries. Richard S. Rust and Erastus O. Haven were elected respectively corresponding secretaries of the Freedmen's Aid Society and of the Board of Education. Erastus Wentworth, a genius with literary tastes and acquisitions, and who had been professor in Dickinson College and missionary in China, succeeded Wiley as editor of the "Ladies' Repository," Francis S. Hoyt, Merrill as editor of the Western, Benjamin St. James Fry, Crary as editor of the Central, William Hunter, Nesbit as editor of the Pittsburg "Christian Advocate," and Nelson E. Cobleigh was elected editor of the new "Methodist Advocate" at Atlanta, Ga. Arthur Edwards succeeded Reid in the Northwestern; he had been assistant editor of that paper for eight years.

Reuben Nelson, of the Wyoming Conference, who founded the Wyoming Conference Seminary in 1844 and filled the position of principal for twenty-seven years, succeeded Carlton, and John M. Phillips, a lay delegate from the Cincinnati Conference, long connected with the Book Concern in Cincinnati, succeeded Lanahan as agent of the Book Concern at New York.

The progress of the Methodist Episcopal Church in the South led to the establishment of Clark University at Atlanta, Ga., New Orleans University at New Orleans, La., and Wiley University at Marshall, Tex., for the education of the freedmen, though students were admitted without distinction of race, sex, or previous condition. Isaac Rich bequeathed the bulk of his estate, valued at more than

a million and a half dollars, to Boston University, and soon after the adjournment of the conference the College of Music and the School of Law were organized; in 1873 the College of Liberal Arts and the School of Medicine, and one year later the School of Science.

Bishop Morris died at Springfield, O., September 2, 1874, having been licensed to preach sixty years before. Brevity, point, and pith characterized his preaching, sagacity his counsel and administration, and cordiality his spirit. Roberts, missionary bishop for Africa, died at Monrovia, Liberia, January 30, 1875. Thomas M. Eddy, whose election to the missionary secretaryship was received with so much favor, survived only until October 7, 1874, and died, universally admired and beloved, leaving a merited reputation for eloquence. As missionary secretary he was equally efficient as an administrator and a systematic worker in the office and a brilliant and persuasive orator. Two of the official editors died, Cobleigh of the Atlanta "Methodist Advocate," who had been college professor and president, editor of "Zion's Herald," and again college president, on February 1, 1874; and in June, 1875, Dallas D. Lore, of the "Northern Christian Advocate," eminent as missionary to South America, where he was seven years pastor in Buenos Ayres, and as pastor and preacher in this country. Peter Cartwright concluded a ministry of more than seventy years, during which he was pioneer preacher, a presiding elder for fifty-four years, and a member of thirteen General Conferences. Ludwig S. Jacoby, founder of the Methodist Episcopal mission in Germany, also died before the General Conference of 1876.

This body convened in Baltimore and dealt with grave questions; among them a proposition to add certain articles of faith which had been recommended to the General Conference of 1872, and referred to the bishops, who, after consideration, did not recommend the action, on the ground

that their adoption by the General Conference would be in violation of the First Restrictive Rule.

A woman had been presented for license as a local preacher, but the presiding elder had decided it to be unauthorized by the Discipline and usages of the church. An appeal was taken to Bowman, presiding at the North Indiana Conference, who sustained and affirmed the decision. An appeal was taken to the General Conference, which body declared the "said decision to be correct and agreeable to the letter and spirit of the Discipline." At the same conference was adopted the report of the committee on the state of the church adverse to the licensing and ordaining of women as ministers of the gospel.

The following resolutions relating to mixed and separate conferences were passed:

"*Resolved*, 1. That where it is the general desire of the members of an Annual Conference that there should be no division of such conference into two or more conferences in the same territory; and where it is not clearly to be seen that such division would favor or improve the state of the work in any conference; and where the interests and usefulness of even a minority of the members of such conference, and of the members of churches in such conference, might be damaged or imperiled by division; it is the opinion of this General Conference that such division should not be made.

"*Resolved*, 2. That whenever it shall be requested by a majority of the white members, and also a majority of the colored members, of any Annual Conference that it be divided, then it is the opinion of this General Conference that such division should be made; and in that case the bishop presiding is hereby authorized to organize the new conference or conferences."

These resolutions occasioned much discussion and ad-

verse criticism, which has continued to this day. Those who advocated the continuation of mixed conferences held that any movement toward separation would encourage the spirit of caste; that this, before the war, was the result of slavery, and, the civil freedom of the colored people being assured, should these resolutions pass, they would now have fewer privileges in the church than they had in the country. It was also argued that it was the duty of the church to continue mixed conferences in order to afford a better opportunity to the white preachers to assist in educating the colored and elevating them and the colored members in social and religious character. On the other hand, it was maintained that the question was one of expediency, and that the recognition of caste in any offensive sense was not implied; that no removal of privileges was proposed; that the object was simply to give the advantage of preference, and this as much to the colored people as to the whites. It was argued that there was not a single church of white members with a colored preacher, nor a single district of white churches with a colored presiding elder; that most of the districts were by preference either all colored or all white.

Many still hold that this action was inconsistent and retrogressive, and that, regardless of consequences to the "white work of the Methodist Episcopal Church in the South," its administration there should have ignored the question of race among those who speak the same language.

At this conference an effort was made to modify the presiding eldership so as to give Annual Conferences power to elect the elders over the districts, and to constitute them an advisory council with coördinate power. Twenty-seven Annual Conferences had reported action in

favor of, and eighteen against, some modification in the office. Twelve lay electoral conferences had reported action in favor of modification, and eight against it. The subject was referred to the committee on itinerancy, and two reports were presented. The majority reported in favor of submitting the question of amending the restrictive rule so as to allow the conferences to determine the number of districts within the limits of two and eight, and to make certain minor changes; but reported against a change of the Discipline so as to allow the election of presiding elders. The minority report, signed by twenty-six, proposed to give the conferences power to determine the number of districts between the limits of two and ten, to require the bishops in forming the districts to do so "with the advice of the presiding elders," and to restrict the bishops in appointing presiding elders to selections from those who should be nominated by a majority of the Annual Conferences by ballot without debate. There was a proviso that, in case the presiding bishop should deem that the interests of the church demanded that any person so nominated be otherwise employed, he should announce his decision to the conference, which should then proceed to make other nominations until the required number was attained.

After a thorough discussion, reviewing former controversies upon the subject and giving equal attention to the constitutional bearings of the question and to its expediency, a decisive motion to substitute the minority report for that of the majority was rejected by a vote of one hundred and twenty-three in the affirmative and one hundred and ninety-five in the negative. The majority report was then amended and adopted.

The conference decided to revise the hymn-book, and the bishops were ordered to appoint a committee of

fifteen, five to be selected from the Eastern States, five from the Central, and five from the Western. The General Conference decided that no hymn now in use should be excluded without a vote of two thirds of the committee for its rejection, and that no hymn not now in the collection should be admitted without a vote of two thirds of the committee in its favor, and that after the committee should have concluded their work it should be submitted to the bishops.

When the General Conference of 1848 declined to enter into fraternal relations with the Methodist Episcopal Church, South, Lovick Pierce informed the body that that communication was final on the part of the Methodist Episcopal Church, South, "which could never renew the offer of fraternal relations, but that the proposition could be renewed at any time by the Methodist Episcopal Church." [1]

From then until May, 1869, no communication took place between the two churches; but at this time the bishops of the Methodist Episcopal Church invited the bishops of the Methodist Episcopal Church, South, to confer on the propriety, practicability, and methods of reunion. The latter directed the attention of the former to "the establishment of fraternal relations" as a necessary preliminary. The correspondence being reported to the General Conference of 1872, it passed the following:

"To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them; it is hereby

"*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference

[1] See vol. ii., p. 139.

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of the Methodist Episcopal Church, South, at its next ensuing session."

This delegation consisted of Albert S. Hunt, Charles H. Fowler, and General Clinton B. Fisk, who appeared before the General Conference of the Methodist Episcopal Church, South, in 1874, and were warmly received. That body requested the bishops to appoint a delegation of two ministers and one layman to bear their fraternal salutations to the next session of the General Conference of the Methodist Episcopal Church. They resolved that, in order to remove all obstacles to formal fraternity, "our college of bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties."

The delegates were Lovick Pierce, James A. Duncan, and L. C. Garland. When the time arrived, Pierce, in the ninety-second year of his age and the seventy-second of his active ministry, began his journey, but, on account of ill-health, was unable to reach the seat of the conference. He addressed to the body a letter of equal pathos, frankness, and pertinency.

After the reading of his letter the Rev. James A. Duncan, president of Randolph Macon College, Virginia, was introduced, and never in the history of American Methodism was an impression more delightful and profound made by a single paragraph than by his exordium, which was delivered in a manner worthy of the traditions of Cicero:

"MR. PRESIDENT AND BRETHREN: As I stand in your presence to-day, a solemn joy in my heart takes precedence of all other emotions. The responsibility of my mission and of this hour is solemn, but its hope is an

inspiration of joy. Around me I behold the venerable and distinguished representatives of a great church; beyond them are millions of Methodists in America and Europe who feel deeply concerned in the issues of this hour; beyond them, in still more distant circles, stand a great cloud of witnesses, composed of all who care for the peace, the unity, and the prosperity of the kingdom of our Lord Jesus; and, above us is the 'general assembly and church of the first-born, who are written in heaven,' and among them, high seated in their own radiant places, are our sainted fathers; and above all, upon that eternal throne before which we all reverently worship, reigns 'the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.' In such solemn presence, where all dissensions seem profanities, where all temporal and sectional distinctions disappear, and there is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Christ Jesus, through whom all have access by one Spirit unto the Father, and 'are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,' as a humble citizen of that kingdom and member of that household, in the name of the Methodist Episcopal Church, South, and by her authority as a fraternal messenger, with brotherly kindness in my heart and words of peace upon my lips, I salute you this day as brethren of Christ Jesus, our Lord."

The address of Dr. Garland was in not unpleasing contrast to that of his eloquent colleague, being a fine specimen of straightforward statement, containing sentences worthy of any setting, of which, taking the historical facts into the account, the following seems the most comprehensive: "Politics appear to me a centrifugal force,

John P. Sherman.

tending continually to engender sectional strife and to the rending asunder of the bonds of civil society; and where shall we find a force to antagonize it, a centripetal force to draw together and cement in one the disunited parts, if not in the grand unity of a common Christian faith? We do therefore sincerely desire the restoration of good feeling between the two churches upon a basis derogatory to the honor of neither."

During the session of this conference George Peck died. He had been a minister seventy years, a member of thirteen General Conferences, had been editor of the "Methodist Quarterly Review" and of the "Christian Advocate and Journal."

Charles H. Fowler succeeded Daniel Curry as editor of the "Christian Advocate." Orris H. Warren, who had been assistant editor and in charge from the death of Lore, was elected editor of the Northern, and Erasmus Q. Fuller took the place of Cobleigh as editor of the "Methodist Advocate." Daniel Curry succeeded Wentworth as editor of the "Ladies' Repository," Alfred Wheeler, Hunter as editor of the Pittsburg, and John H. Acton, Dillon in the "Pacific Christian Advocate."

The commissioners appointed by the Methodist Episcopal Church, South, were Edward H. Myers, Robert K. Hargrove, Thomas M. Finney, David Clopton, and Robert B. Vance. The General Conference of the Methodist Episcopal Church appointed to meet them Morris D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk, and John P. Newman. The commissioners convened at Cape May, N. J., August 16, 1876, and continued in session seven days. As they included not only those known as conservative men, but some who had been regarded as extremists, it is remarkable that they could agree upon the following declaration and basis of fraternity:

"As to the status of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and their coördinate relation as legitimate branches of Episcopal Methodism, each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members to adhere to that communion, it has been an evangelical church reared on Scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

They laid down rules for determining disputed questions. Their conclusions were embodied in an address to the bishops, ministers, and members of the two churches.

R. Nelson, the senior book-agent at New York, died February 20, 1879, and Sanford Hunt was elected to fill the vacancy.

Bishop Ames died in Baltimore in April, 1879. Until his health failed some years before his death, his influence was cumulative. Shrewdness and breadth characterized him; his wit was somewhat caustic, but never malicious. Ordinarily, as a preacher, he employed the conversational style and was interesting and instructive, but, when fully roused, few, even among the greatest orators, were more effective.

Bishop Gilbert Haven was the next incumbent of the episcopal office to finish his course. No personality more strongly marked has been intrusted with the conservative functions of the episcopacy. By some it was doubted whether one constitutionally so radical, versatile, and out-

E. O. Haven

spoken could restrain himself within the conventional boundaries of the sphere to which he was introduced; but his administration gratified his admirers and reconciled those disposed to criticise the election. In the discharge of his duty he visited Africa, and was supposed to have contracted there the germs of the disease which, after he had long suffered, terminated his life. The circumstances attending his death revealed him in a new light to the church, though not to his intimate friends, who believed that he would die as he had lived, a true, spontaneous, Christian genius.

Another early death was that of R. L. Dashiell, corresponding missionary secretary. He had been successful as a minister, especially in the conversion of men of intellectual superiority and public position, popular as president of Dickinson College, and preëminently adapted to kindle and maintain an interest in the cause of missions.

A few weeks after the General Conference, Bishop Janes was seized with his last illness. His abilities and character through his zeal and industry were incorporated with the spirit, the institutions, and the history of the church of which he was a bishop for thirty-two years.

When the General Conference of 1880 came together in Cincinnati, a pleasant sensation was produced as the highly educated native Hindu, Baboo Ram Chandra Bose, attired in the picturesque costume of his people, took his seat as a lay delegate. The grammatical precision and pronunciation of his English surprised and delighted his fellow-delegates.

The arrangements begun in 1876 for the holding of an Ecumenical Conference were perfected. The committee of conference with other Methodist bodies reported that all had pledged their churches to a hearty coöperation, and presented a plan, which was adopted.

The ecclesiastical code was revised, important questions were adjudicated, and the action of previous conferences on the licensing and ordaining of women was reviewed under appeals, and confirmed.

Henry W. Warren, Cyrus D. Foss, John F. Hurst, and Erastus O. Haven were elected bishops.

Warren is a native of Massachusetts; his natal day is January 4, 1831. An alumnus of Wilbraham Academy and of Wesleyan University, he entered the ministry in 1848, taught natural science in Amenia, N. Y., and ancient languages at Wilbraham, joined the New England Conference in 1855, preaching sixteen years in its most important pulpits; he was pastor of Arch Street Church, Philadelphia, two terms of three years each, St. John's Church of Brooklyn three years, and he had been pastor of Spring Garden Street Church, Philadelphia, Pa., three months when elected bishop.

Foss, born in New York, January 17, 1834, is an alumnus of Wesleyan University, and he entered the ministry in 1857. after having been professor and later principal in Amenia Seminary. His ministry was entirely spent in the New York and New York East conferences, during which he was two terms, of three years each, pastor of St. Paul's, New York City. From 1875 until his election as bishop he was president of Wesleyan University.

Hurst was born in Maryland, August 17, 1834, and was graduated from Dickinson College in 1854. He studied abroad, and entered the New York Conference as a minister in 1858; after eight years of service he was transferred to the Germany and Switzerland Conference, where he was professor in the mission institutes at Bremen and Frankfort for five years. In 1871 he became professor of church history in Drew Theological Seminary. He was already known as an author, particularly by his "History of Rationalism: Embracing a Survey of the Present

H. W. Warren

State of Protestant Theology," by translations of Van Oosterzee's lectures on St. John's Gospel, Hagenbach's "History of the Church in the Eighteenth and Nineteenth Centuries," and of the Epistle of Paul to the Romans in Lange's Commentary. He became president of Drew Seminary in 1873, and filled that position until his election as bishop.

Haven was born in Boston, Mass., November 1, 1820. He was an alumnus of Wesleyan University, and was for some years president of Amenia Seminary. He entered the ministry, filling important positions in New York State. In 1853 he became professor of Latin in the University of Michigan; in 1856 he was chosen editor of "Zion's Herald," and filled that position for seven years, during which he was made an overseer of Harvard University, elected a member of the State Senate and a member of the State Board of Education. From 1863 to 1869 he was president of the University of Michigan, and from 1869 to 1872 of the Northwestern University. The Conference of 1872 elected him secretary of the Board of Education, and in 1874 he was called to the chancellorship of the new University of Syracuse, where he remained until made bishop.

Hunt was elected book-agent at New York. Hitchcock, after long and faithful service, retired to the reward of universal love and reverence, and William P. Stowe was chosen to fill his place as agent at Cincinnati. Fowler was elected a corresponding secretary of the Missionary Society, and James M. Buckley succeeded him as editor of the "Christian Advocate." Joseph C. Hartzell was elected editor of the "Southwestern Christian Advocate," established at New Orleans, and Daniel P. Kidder corresponding secretary of the Board of Education.

The Ecumenical Conference, a most important interdenominational event and the first reunion of the scattered

branches of Methodism, assembled in City Road, London, Wednesday, September 7, 1881. It was divided into two sections:

Eastern.

Wesleyan Methodist,
Irish Methodist,
Methodist New Connection,
Primitive Methodist,
Bible Christian,
United Methodist Free Churches,
Wesleyan Reform Union,
United Free Gospel Churches,
French Methodist,
Australian Methodist Church.

Western.

Methodist Episcopal Church,
Methodist Episcopal Church, South,
Methodist Protestant Church,
Evangelical Association,
United Brethren,
American Wesleyan Church,
Free Methodist Church,
Primitive Methodist Church in the United States,
Independent Methodist,
Congregational Methodist,
African Methodist Episcopal,
African Methodist Episcopal Zion,
Colored Methodist Episcopal Church of America,
Methodist Church of Canada,
Methodist Episcopal Church of Canada,
Primitive Methodist Church of Canada,
Canadian Bible Christians,
British Methodist Episcopal Church of Canada.

It was estimated that these bodies included nearly six million communicants, and that it would be safe to multiply the number of members by four to ascertain the number of adherents; by this means it was assumed that the conference represented a population of twenty-four millions. The multiplier is too high; three is the highest that can

W. L. Neide

safely be used. This, however, would represent nearly twenty millions of people directly or indirectly connected with the movement begun by John Wesley in 1739.

The conference was without legislative authority, and discussed Methodism, its history and results, its evangelical agencies, its perils, and its relation to the young. Under each of these heads specific topics were treated. On the broader field of universal Christianity it considered education, the use of the press, home and foreign missions, and Christian unity. Its effects upon the unity of Methodism in the United States were excellent. The best statement of this fact was made by the revered William Arthur: "People think that nothing particularly practical is being done in this Ecumenical Conference. They are only in the engine-house, where there is not a spool being spun, not a web being woven, and not a tissue being dyed. There is nothing being done but generating power, and therefore there is nothing practical being done. Sir, below the sky the two most practical things are human thought and human feeling, and what you have been doing here is making large thoughts and holy feelings; and what is practically being done is that here the large man is becoming larger and the small man is becoming less small; that here the broad man is becoming broader and the narrow man less narrow."

CHAPTER XXII.

STABILITY AMID CHANGE AND CONTROVERSY.

THE death of Scott, the first bishop who was the son of a Methodist preacher, took place on the 13th of July, 1882. He was a minister eighteen years before the great division, and to the last prayed for and promoted fraternity and unity.

The "Methodist," founded twenty-two years before, had been helpful in various reforms and to the church at large, had stimulated the journals owned by the denomination, and also tended to check the manifestation of a tyrannical spirit in their management. But the reforms which it advocated having been effected, and the "Christian Advocate" being conducted as a free forum for the discussion of all questions affecting Methodism, the circulation of the "Methodist" greatly declined, and its owners offered to sell its title, good will, and assets to the Book Concern. Accordingly it was purchased by the agents at New York, and ceased to exist in October, 1882.

Bishop Peck, whose services give him a sure place in the history of Methodism, died in Syracuse in May, 1883. Endowed with the oratoric temperament, in early and middle life he was famous as a preacher and platform speaker and was also known as an author.

The Rev. E. H. Gammon, a native of Maine, a superannuated minister, who retired early because of a malady

WILLARD F. MALLALIEU.

of the throat which did not interfere with his intellectual and physical energy, and who accumulated a large fortune, began in 1883 to give liberally to the establishment of a theological institute, organized under the charter of the Clark University at Atlanta, though independent in government. It was designed to prepare young men of African descent for the Methodist ministry. Subsequently he made the institution residuary legatee, and, established upon a firm basis, it has already become a factor of unequaled importance in the intellectual and moral development of the race for whose benefit it is designed, and through it he has contributed much to the progress of the Methodist Episcopal Church.

The General Conference of 1884 assembled in Philadelphia, and comprised a membership of four hundred and seventeen, of whom one hundred and fifty-six were laymen. David S. Monroe was elected secretary. A shadow rested upon the hearts of the members because of the feeble condition of the senior bishop, Simpson. The conference gave attention to routine business, made no remarkable changes, strongly reaffirmed the action of former conferences upon the licensing and ordaining of women to preach, made various modifications in the Discipline, and introduced a new section on divorce, which last action was taken with a haste altogether out of proportion to the importance of the subject.

William X. Ninde, John M. Walden, Willard F. Mallalieu, and Charles H. Fowler were elected and consecrated bishops. Ninde, the son of a Methodist minister, was born in New York, June 21, 1832; he is an alumnus of Wesleyan University, and had been in the pastorate from the time of his entrance upon the ministry until 1873, when he became a professor of practical theology in Garrett Biblical Institute, of which he was president when elected bishop.

Walden was born in Ohio, February 11, 1831, and is an alumnus of Farmers' College. For some years he was engaged in journalism in Kansas; he became a member of the legislature, and was elected State superintendent of public instruction. He entered the Cincinnati Conference in 1858, and after filling positions as pastor, city missionary, presiding elder, and secretary of the Freedmen's Aid Society, became, in 1868, book-agent at Cincinnati, which office he occupied at the time of his election to the episcopacy.

Mallalieu was born in Massachusetts, December 11, 1828, of blended Puritan and Huguenot ancestry. An alumnus of Wesleyan University, he entered the ministry in 1858, and was distinguished for eloquence and efficiency in the pastorate, to which he gave his entire time until within two years of his election as bishop, when he was appointed presiding elder of the Boston district.

Fowler was born in Canada, August 11, 1837. He was graduated from Genesee College in 1859, began the study of law, but turned to the ministry and was graduated from the Garrett Biblical Institute; spent four pastoral terms in Chicago; in 1872 became president of the Northwestern University; in 1876 was elected editor of the "Christian Advocate," and in 1880 one of the corresponding secretaries of the Missionary Society, in all of which positions he displayed uncommon abilities. He is the first grandson of a Methodist minister to be chosen bishop, his mother's father being Henry Ryan, a pioneer preacher, and a conspicuous figure in the history of Canadian Methodism.

It was decided to elect a missionary bishop for Africa. Various persons were nominated, most of whom withdrew, and on the final vote William Taylor received two hundred and fifty of the three hundred and fifty-three ballots cast.

John M. Waldron.

He was born May 2, 1821, in Rockbridge, Va.; entered the Baltimore Conference in 1843, having traveled a circuit one year. At the age of twenty-eight he went as a missionary to California, and after seven years of hardship and successes engaged in evangelistic work principally in the Eastern States and Canada. He left America for Australia in 1862, spending several months in England and Ireland, and visiting Palestine *en route*. For two years and eight months he worked in Australia, Tasmania, and Ceylon, accomplishing results which in permanence have never been equaled on so large a scale. Similar success attended him on a second visit. Thence he went to Africa, singing and preaching in Cape Colony, Kaffraria, and Natal, making many converts among the colonists and natives. He visited England, laboring for eleven months in sixteen different London chapels. He went to Ceylon and India in 1870, working undenominationally.

In 1871 he began a separate work, based upon a self-supporting principle, namely, that missionaries should be supported wholly by the contributions received from their converts and the communities in which they labored. If these were not adequate they were to maintain themselves, as did Paul, by the labor of their hands; hence this was spoken of as the Pauline method. In this work his success was so great as to require the formation of the South India Conference.

After some years he came to the United States and secured means to send additional missionaries to India. He visited South America, principally Chile and Peru, in 1878, and there began a self-supporting work. That he might pursue his evangelistic plans untrammeled by the superintendence of others or by local responsibilities, he had located, and thus, though an ordained minister, in

respect to membership in the General Conference he was a layman, and appeared in Philadelphia as a lay representative from the South India Conference. To this man, who considers the world his parish in a broader sense geographically than even Wesley illustrated, was committed the function of ambassador plenipotentiary of the Methodist Episcopal Church to the Dark Continent.

Earl Cranston succeeded Walden as book-agent, and Daniel Curry, Daniel Denison Whedon as editor of the "Quarterly Review."

At this time Whedon was seventy-six years of age; though his mental force was unabated, his physical condition was such as to make it inadvisable to reëlect him for another term. He survived little more than a year, dying June 8, 1885. In addition to long service as an educator, he was for seven consecutive General Conferences chosen editor of the "Methodist Quarterly Review," projected and edited a commentary which has become a standard in the denomination, and produced a treatise on "The Freedom of the Will," intended to be an answer to the essay of Jonathan Edwards on the same subject.

Jeremiah H. Bayliss, until that time pastor, succeeded Hoyt as editor of the Western, Charles W. Smith was substituted for Wheeler in the Pittsburg, and Marshall W. Taylor for Hartzell in the "Southwestern Christian Advocate." Charles C. McCabe was elected one of the corresponding secretaries of the Missionary Society.

The conference adjourned on the 28th of May. Bishop Simpson died at his residence in Philadelphia on the 18th of June following. As preacher, professor, college president, and editor, he attained eminence. In eloquence and personal influence he has had no peer among the bishops of the Methodist Episcopal Church within the memory of men now living.

Earl Cranston

Bishop Wiley, who had been a missionary in China, died while holding the Foo-chow Conference, November 22, 1884. Like Simpson and Thomson, he was a graduate and a practitioner in medicine. His most marked characteristics were lucidity, self-restraint, prudence; in knowing when to speak and when to be silent in order to influence his brethren in the general committees of the church, he had nothing left to learn. He died and was entombed where he had begun his work as a medical missionary thirty-three years before.

The first hundred years of organized American Methodism terminated in December, 1884. In view of this fact, in 1878 the General Conference of the Methodist Episcopal Church, South, in Atlanta, Ga., proposed its general celebration by the Methodists of the United States, the Dominion of Canada, and other parts of the continent of America, and instructed its bishops to open a correspondence on this subject with the bishops of the Methodist Episcopal Church, the presidents of the several Canada conferences, and all other Methodist bodies in America.

At the Ecumenical Conference in London, John M. Walden, a delegate from the Methodist Episcopal Church, drew up and circulated the following paper among the American delegates, to which eighty-one names were subscribed, representing seven of the denominations:

"The undersigned delegates from Methodist churches in America to the Ecumenical Methodist Conference join in commending to the favorable consideration of our respective churches the holding of a commemorative centennial meeting in 1884, to be composed of representatives (clerical and lay) from all Methodist bodies in America."

Subsequent action was taken by the different churches, and a joint committee determined that the conference should consist of clerical and lay delegates in the proportion

of two to fifteen thousand members and probationers, on the basis of the latest official reports, no denomination to have less than two, of whom one should be clerical and one lay, it being provided that for fractions of more than one half of fifteen thousand an additional delegate might be appointed, each church to adopt such mode of appointment as it might deem best.

The Centennial Conference assembled according to the plan and remained in session seven days. Seven bishops, one hundred and thirty-two ministers, and sixty laymen of the Methodist Episcopal Church; three bishops, sixty-three ministers, and twenty-three laymen of the Methodist Episcopal Church, South; five bishops, thirty-two ministers, and thirteen laymen of the African Methodist Episcopal Church; two bishops, seven ministers, and five laymen of the African Methodist Episcopal Zion Church; three bishops and seven ministers of the Colored Methodist Episcopal Church of America; one minister and one layman of the Primitive Methodist Church; two ministers of the Methodist Church of Canada; and one minister and one layman of an Independent Methodist Church, were present as delegates. Two ministers and two laymen represented the Methodist Protestant Church, and one minister the Bible Christian Church, as fraternal delegates; the subjects treated were: The Work and Personnel of the Conference which organized the Methodist Episcopal Church known as "the Christmas Conference." The Superintendency of Asbury, The Relations of John Wesley to American Methodism, The Statistical Results, A Comparison of Methodism in 1784 and in 1884, The Causes of the Success of Methodism, and the Possible Dangers to Methodism in the Future, The Rise and Progress of Methodism in Canada, The Work and Character of Methodist Pioneers, The Power of Methodism over the Masses, Its

Means of Grace, The Aim and Character of Methodist Preaching and its Doctrinal Unity, Guards to the Purity of its Doctrinal Teaching, The Essential Points of Christian Experience, The Value of the Press, General and Periodical, to Methodism, The Place and Power of the Lay Element, What Methodism Owes to Woman, and Its Influence on Other Denominations. The evenings were devoted to addresses upon Missions, Education, Sunday-schools, and The Mission of Methodism to the Extremes of Society. The proceedings were published in a volume edited by H. K. Carroll (author of "The Religious Forces of the United States"), the Rev. W. P. Harrison, and the Rev. J. H. Bayliss, and comprise a series of essays and addresses of permanent value.

Daniel Curry, editor of the "Christian Advocate" for twelve years and also of the "National Repository," and during the last three years of his life editor of the "Quarterly Review," died on the 17th of August, 1887. He was born on the 26th of November, 1809, which year was noted in different parts of the world and in dissimilar spheres for the birth of extraordinary men, among them William E. Gladstone, Abraham Lincoln, and Oliver Wendell Holmes. Not one of them all possessed more rugged strength of intellect or tenacity of will than this man of Scotch-Irish descent. He graduated rather late in life from Wesleyan University, soon became professor in the female college at Macon, Ga., and there, two years later, entered the ministry. Being a radical abolitionist, he returned to the North when the church divided. He was at one time president of the Indiana Asbury University and was a member of eight General Conferences.

William L. Harris, secretary of the board of bishops and resident bishop of New York, died in that city September 2, 1887. Had he survived until the 4th of the following

November he would have completed threescore years and ten. He was five times secretary of the General Conference, and possessed many of the characteristics of a statesman, being a master of parliamentary and ecclesiastical law; with Judge McHenry he prepared an elaborate work upon the rules of evidence and kindred subjects, and was the author of various pamphlets and volumes upon the constitution of the Methodist Episcopal Church. He left the stamp of his personality ineffaceably upon the jurisprudence and the administrative and legislative departments of the church.

Among the most remarkable of the men whose memoirs were read to the General Conference of 1888 was Marshall W. Taylor, who was of Scotch-Irish-Indian descent on the paternal side, and of African and Arabian on the maternal. His grandmother was brought to this country when a child from Madagascar. His parents were slaves, but his mother was given her freedom by the will of her master at his death, and his father had purchased his before this son was born. He possessed fine powers as a pulpit orator, was a ready debater and a wise presiding elder. He entered upon the editorship of the "Southwestern Christian Advocate" in a time of controversy, but died "before the great questions which involved the fitness of his race for positions of trust, honor, and responsibility in the church which he loved were settled beyond dispute."

The Methodist Episcopal Church was bereaved of two of its most devoted and useful laymen on Thursday, May 5, 1887—Oliver Hoyt and Washington C. De Pauw.

Mr. Hoyt was descended from New England yeomanry. He was converted at the age of sixteen, and accumulated a large fortune early in life by industry, judgment, and a character which inspired confidence; but from his first savings until the end he gave liberally. In the local church he was

active, and for thirty years was superintendent in the Sunday-school of the church in Stamford, Conn., of which in his boyhood he was a pupil. He considered himself a part of the Methodist Episcopal Church, studied its situation, was intimately connected with Abel Stevens, its historian, and was one of the earliest advocates of the formal introduction of the laity into a constitutional share of the responsibilities of the church. He sat as a lay representative in three General Conferences, and was a devoted friend to the missionary cause, one of the vice-presidents of its board of managers, treasurer of the Board of Education, trustee and treasurer of Wesleyan University, and one of the managers of the Methodist Episcopal Hospital and of the American Bible Society. In dying he remembered the objects of his beneficence while living, bequeathing large sums to Wesleyan University, the Missionary Society, the Bible Society, to the New York and New York East conferences for the relief of worn-out ministers, to Cornell College, Iowa, and to the Methodist Episcopal Hospital of Brooklyn.

Mr. De Pauw was born in Salem, Ind. He was early thrown on his own resources, but was so industrious that he worked without pay rather than be idle. His business career was thoroughly successful. He was a class-leader, steward, and trustee. He was a firm believer in the doctrine of Christian holiness as taught by Wesley, a modest but confident professor of its experience, and for many years a member of an association for its promotion. As his fortune increased he regarded himself more and more as a steward of God, and handsomely endowed a female college which had previously been so embarrassed as to suspend, and he gave large sums to the Indiana Asbury University, which he also made residuary legatee. In his honor the trustees of both these institutions changed the names

thereof. Professor Curtiss[1] states that Mr. De Pauw opposed to the last changing the name of Indiana Asbury to De Pauw University.

The Conference of 1888 convened in the Metropolitan Opera-house in the city of New York. It was confronted by a delicate problem. Five women had been elected lay delegates by as many lay electoral conferences—Frances E. Willard from the Rock River, Angie F. Newman from the Nebraska, Mary C. Nind from the Minnesota, Amanda C. Rippey from the Kansas, and Lizzie D. Van Kirk from the Pittsburg. The last-named did not claim a seat.

A protest, signed by ministers and laymen, against their being seated had been placed in the hands of the bishops. The senior bishop, Bowman, who presided, presented to the conference a communication from the bishops stating the fact of the election of these women, the question concerning their legal status, and the absence of precedents. They held that neither the secretary nor the bishops could decide a constitutional question, and proposed that the conference be organized with those who were unquestionably duly qualified to sit as members of the body. In pursuance of this opinion, the chair directed the secretary of the last conference to call the roll. The conference being organized, those whose eligibility was disputed were found to consist of two classes: women and certain laymen elected by conferences within whose bounds they did not reside. These were John M. Phillips, of New York, elected by the Mexico Conference, and Robert E. Pattison, of Pennsylvania, elected by the North India Conference. The question of the eligibility of women was referred to a special committee on eligibility, and that of the non-resident delegates to another committee.

The report of the special committee declared women

[1] "Manual of Methodist Episcopal Church History."

Thos. Bowman

ineligible under the constitution as it now is, and the seats claimed by women to be vacant, and instructed the secretary to notify the first reserves. In the ensuing debate it was argued against the admission of women that when lay delegates were admitted women had not been eligible to hold any office in the government of the church; not till eight years afterward was the legal right of women to hold any office indisputably established, and then only upon subjects unquestionably within the power of the General Conference; that, while the laity include the whole body of the church as distinguished from the clergy and all orders, without regard to sex or age, the word "laymen," with regard to seats in the legislative body of the church, had never included women; and that in no debate prior to the vote to change the constitution so as to admit lay delegates did any one intimate that women would be eligible. But both parties appealed to women on the ground that they were disinterested arbiters—as they would not be eligible in any case as members of the conference—to vote as to whether they desired lay representation.

In favor of their admission it was maintained that they are certainly members of the church, and do not belong to the clergy, but to the laity; that the General Conference of 1872 declared that in all matters pertaining to lay delegation the word "laymen" included all members of the church that are not members of Annual Conferences; that from the beginning women had sat in the electoral conferences; that it made no difference whether women were contemplated or not when the rule was passed; that they were duly elected, and to disallow them seats would be to disfranchise the constituency that sent them; and that when the law is doubtful and a question of rights is involved, the law should be construed broadly in favor of the rights claimed.

Those who upheld the unconstitutionality of the claim replied to these points that women are not laymen in the sense of the restrictive rule; that the vote declaring who are laymen related wholly to the eligibility of local preachers; that the fact that women had sat in lay electoral conferences and been elected reserve delegates settled nothing, as the reserve had no standing unless the principal defaulted, therefore the question had not been raised in the General Conference; that that body could not destroy the constitution by an interpretation; and that the terms of the law are not doubtful, taken in connection with the existing custom.

To this was replied that the presumption is that the General Conference meant exactly what it said, and that if it is unconstitutional for a woman to be elected, it is unconstitutional for her to sit in lay electoral conferences, and that, therefore, those conferences which admitted her were illegal and the results illegal. To this was answered that this was not so; that, unless they were there in sufficient numbers to make the result of actions turn upon their votes, it merely bore the same relation to legality that it would bear if laymen under twenty-five years of age were present.

During the debate the report was amended by a proposition to submit to the church the question of a change in the restrictive rule by the introduction of the words, "and the said delegates may be men or women."

On the final vote the orders divided, and the report as amended was adopted by a concurrence of both orders: one hundred and fifty-nine ministers voted for the report, and one hundred and twenty-two against; seventy-eight laymen for, and seventy-six against. Subsequent to this action the first reserves arrived and took the seats thus declared vacant.

JAMES N. FITZGERALD.

The committee upon the non-resident claimants divided, a majority reporting in favor of their admission, and a minority against it; the report of the latter was adopted, and the seats claimed by the said delegates were declared vacant.

This conference extended the possible pastoral term to five years, with modifications which admitted of a pastor's spending five years in any ten in the same church. It also enacted that a presiding elder might be appointed to the same district six years in succession. The status of missionary bishops was determined.

Provision was made for the establishment of the office of deaconess in the church. It was provided that no vow of celibacy or of lifelong devotion should be required; that no one under twenty-five years of age should be admitted; that all should remain upon probation two years before receiving certificates; that when working singly they were to be under the direction of the pastor of a church, and when in a home they were to be subordinate to and under the direction of the superintendent in charge.

For the first time in the history of Methodism, it was ordered that it should require a majority of two thirds of all the votes cast to constitute an election to the episcopacy. Six bishops were elected, of whom five were general superintendents, and one missionary bishop of India and Malaysia.

John H. Vincent, born in Tuscaloosa, Ala., February 23, 1832, was educated in academies in Pennsylvania. He began to preach at eighteen, entered the New Jersey Conference in 1853, and after four years in that State moved to Illinois, filling pastorates in the Rock River Conference until 1865, when he became general agent of the Methodist Episcopal Sunday-school Union. In 1868 he was elected by the General Conference corresponding secretary of the Sunday-school Union, and editor of the Sunday-school pub-

lications of the church. He became still more widely known by his connection with the Chautauqua summer school, founded by himself and Lewis Miller, a lay member of the Methodist Episcopal Church, of Akron, O.

James N. Fitzgerald was born in Newark, N. J., July 27, 1837; was educated as a lawyer, and practiced that profession for a short time; but in his twenty-second year entered the ministry in the Newark Conference, where he served seventeen years as a pastor and three years as presiding elder, and in 1880 was chosen recording secretary of the Missionary Society, a position which he filled with such dignity and efficiency as to make him favorably known to the church.

Isaac W. Joyce was born in Ohio, October 11, 1836. He joined the Northwest Indiana Conference in 1859, and had been occupied in the pastorate. In Cincinnati he was pastor of St. Paul's Church two terms, and also of Trinity Church. His marked efficiency as a pastor and evangelist, his prudence and fervency, commended him to the large number who justly believed that the pastorate should always be represented upon the board of bishops.

John P. Newman was born in the city of New York, September 1, 1826. Early becoming conspicuous as a preacher, his extensive travels in Europe and the East spread his fame. When the federal government had obtained access to Mississippi and New Orleans, he was appointed by Bishop Ames to reorganize the Methodist Episcopal Church in that part of the country. He went to Washington in 1869 under appointment to establish the Metropolitan Church; while there he acted as chaplain of the Senate. Later he traveled abroad, and on his return was reappointed to the Metropolitan Church. He was stationed at that church for the third time in 1886, and was its pastor when elected bishop.

Dan'l A. Goodell.

Daniel A. Goodsell is the son of the Rev. Buell Goodsell, and was born November 5, 1840, at Newburg, N. Y. Educated at the New York University, he entered the ministry at nineteen years of age, and for twenty-nine years filled positions of increasing importance in the New York East Conference. When elected he was secretary of the Board of Education, having been selected to fill the vacancy made by the resignation of Daniel P. Kidder.

James M. Thoburn, born at St. Clairsville, O., March 7, 1836, was graduated from Allegheny College in 1857, entered the Pittsburg Conference the next year, and went as a missionary to India April 18, 1859. In 1874 he was stationed in Calcutta, where he resided as pastor, presiding elder, and editor up to the time of his election. The church accepted him as its ideal of the Christian missionary, and believed him preëminently qualified for the wide responsibility of superintendency in a field both difficult and vast.

John M. Reid, senior corresponding secretary of the Missionary Society, retired and was made honorary secretary. J. O. Peck, a pastor noted for energy and success, and Adna B. Leonard, with a similar reputation for efficiency in the pastorate and presiding eldership, were elected missionary secretaries. J. L. Hurlbut took the place of Vincent as corresponding secretary both of the Sunday-school Union and the Tract Society; Charles H. Payne, at that time president of Ohio Wesleyan University, was elected to succeed Goodsell as corresponding secretary of the Board of Education; James W. Mendenhall, widely known as a pastor and presiding elder, and an author of works of importance, especially of a voluminous treatise entitled "Plato and Paul," was elected editor of the "Methodist Review"; and Aristides E. P. Albert, of reputation for intelligence and culture among the delegates of African descent, was elected editor of the "Southwestern Christian Advocate."

John M. Phillips, agent of the Book Concern at New York, died on the 15th of January, 1889. For seventeen years he had occupied that position and also that of treasurer of the Missionary Society, and in both offices earned and received ever-increasing respect and confidence. On the 13th of the following month Homer Eaton, of the Troy Conference, and chairman of the General Book Committee, was elected to fill the vacancy.

J. H. Bayliss, who had been editor of the "Western Christian Advocate" since 1884, died August 14, 1889. He had filled pastorates in three important cities, Chicago, Indianapolis, and Detroit, and in each took rank with the most influential clergymen of the city. The next month David H. Moore, pastor, educator, and late chancellor of the University of Denver, was chosen by the Book Committee to succeed him.

The second Methodist Ecumenical Conference was held at Washington in October, 1891. Five hundred representatives were present, and the assembly sat with undiminished interest for fourteen days. William Arthur had been selected to deliver the opening sermon, but, though present, his voice being inadequate to the task, it was read by Dr. Stephenson, president of the Wesleyan Conference. Vast audiences attended the meetings from early morning till late at night.

The delegates were received at the White House by President and Mrs. Harrison, and on the 17th of October, the subject under consideration being "International Arbitration," the President visited the conference and delivered an address worthy of himself, his position, the theme, and the occasion.

The bishops of the Methodist Episcopal Church, in their address to the General Conference of 1892, say that "no one who attended the meetings can ever forget the deep

JAMES M. THOBURN.

and genuine enthusiasm and the glowing religious fervor which continued without abatement throughout. The range of topics discussed embraced all the practical questions of the times, and many of the papers were able in a marked degree. It is gratifying to record that brothers without distinction of color mingled with easy cordiality and without any apparent discrimination, not only at the communion-table, but both in the presidency upon the platform and in the speeches upon the floor."

Among those whose death elicited expressions of sorrow from this conference, none was more sincerely mourned than General Clinton B. Fisk, for he was almost as well known to English as to American Methodism. His services to the Methodist Episcopal Church had been various and valuable. As a platform speaker it would be difficult to find his superior in church or state. Of the boards of colleges, seminaries, and of the Missionary Society he was an efficient member, and as one of the local Book Committee in New York he was remarkably useful; but the quality that endeared him to all was an indescribable geniality which diffused itself through every company, public or private. As a member of the Cape May Commission and as a delegate to the Methodist Episcopal Church, South, he contributed much to the reëstablishment of fraternity, and as an advocate of temperance and the prohibition of the liquor traffic he exerted a potent influence.

Benjamin St. James Fry, editor of the "Central Christian Advocate" at St. Louis, died February 5, 1892. Early in life he was a journalist, but became a minister in 1847. He served several churches in Ohio, was for some years president of a female college, and three years chaplain in the Union army. He conducted the business of the depository of the Methodist Book Concern at St. Louis from 1865 until 1872; in the latter year was elected editor,

and filled that position with more than usual success until his death. He was a prolific author, principally of Sunday-school books and biographies.

The burning question of the quadrennium was the proposition to change the constitution so as to make women eligible to seats in the General Conference. The subject was discussed for many months. Their admission was opposed on two grounds: that the occupancy of such positions by women is not in harmony with the teachings of the New Testament, and that it would not be expedient.

Both propositions were denied by the friends of the movement. The question of rights also was debated, one side claiming that women are entitled to representation, and the other maintaining that they are represented in the divinely appointed way.

The laity were asked to express their wishes in the matter, and did so with the result that 235,668 voted that women should be made eligible as lay delegates in the electoral and General Conferences of the Methodist Episcopal Church, and 163,843 voted that it was not expedient to make them eligible. This vote was without legal force, and its moral significance was challenged on the ground that the whole number voting was less than one sixth of the membership. The challenge was met with the statement that this was a large vote when compared with other votes of the laity.

On the legal vote of the ministry to change the restrictive rule, the vote stood 5634 for and 4717 against. As the constitution requires a vote of three quarters to make such a change, the measure failed for the want of more than two thousand votes.

At the General Conference of 1892, which met in Omaha, no woman appeared claiming a seat, though some had been elected reserve delegates. The advocates of admission,

desiring to take some step to promote their object, took cognizance of the election of these reserve delegates, and moved a reference of the subject to the Judiciary Committee, with instructions to report upon the eligibility of women. It unanimously reported, one member declining to vote, that, under the situation as it now is, women are not eligible. When this report was presented it was moved to reverse the statement. Pending the discussion of the substitute, an amendment was offered that the question be submitted again to the laity for an expression of opinion, and to the ministry for a change in the restrictive rule. The conditions of this proposition were peculiar. Members of the Annual Conferences were requested to vote upon the question of amending the restrictive rule by adding the words, "and said delegates must be male members," and it was assumed that if the amendment so submitted did not receive the votes of three quarters of the ministers present and voting, and two thirds of that or a subsequent General Conference, the rule should be so construed that the words "lay delegates" might include both men and women. This proposal was introduced near the close of the final session, and was hastily passed amid confusion and many departures of members for their homes.

Another complex subject was the report of a commission on the revision of the constitution. After the passage of an important amendment, the report was indefinitely postponed, but referred to the consideration of the next General Conference.

Homer Eaton was elected book-agent at New York; Lewis Curts, a minister and presiding elder of the Rock River Conference, succeeded William P. Stowe as book-agent at Cincinnati; David H. Moore was elected editor of the "Western Christian Advocate"; Jesse Bowman Young, an alumnus of Dickinson College, an author and

Sunday-school worker, and at the time pastor of the Grand Avenue Church in Kansas City, was elected editor of the "Central Christian Advocate"; J. E. C. Sawyer, a member of the Troy Conference and a successful pastor, succeeded Warren as editor of the Northern, and E. W. S. Hammond, Albert as editor of the Southwestern. Albert J. Nast was elected editor of "Der Christliche Apologete" in place of his father, who had held that position since the inception of the paper. Joseph C. Hartzell and John W. Hamilton were elected corresponding secretaries of the Freedmen's Aid and Southern Education Society. Hartzell had long been associated with Richard S. Rust, but had been elected by the corporation. Rust now retired, "full of years and of honors." Hamilton's reputation as an orator and energetic worker, and his known sympathy with the objects of the society, led to his election.

The Epworth League, which had been formed since the last General Conference, was recognized as a special organization, and a constitution adopted which made it a part of the church. It provided that the president of an Epworth League chapter must be a member of the church, elected by the chapter, and approved by the Quarterly Conference, of which, when so approved, he is a member. Joseph F. Berry, a member of the Detroit Conference and at that time associate editor of the "Michigan Christian Advocate," was elected editor of the "Epworth Herald."

Between the General Conference of 1892 and that of 1896 the church was bereaved by the death of J. W. Mendenhall, editor of the "Methodist Review," Jonas Oramel Peck, corresponding secretary of the Missionary Society, Benjamin F. Crary, editor of the "California Christian Advocate," Henry Liebhart, editor of "Haus und Herd," and Sanford Hunt, senior publishing agent at New York.

JOSEPH C. HARTZELL.

Mendenhall had infused a new spirit into the "Review," and largely increased its circulation. Peck had achieved reputation as a powerful and persuasive advocate of missions and as a painstaking secretary and superintendent. Crary was far advanced in years and had for some time been disqualified for active work, but his previous services were gratefully remembered by his contemporaries. Liebhart, writing in German and for the Germans, had conducted with success the mission committed to him. Hunt was never clearer, firmer, or more influential than on the day when, without warning, he fell while in the discharge of his duty. A description of his achievements for the church and the country would worthily fill a volume.

The General Conference of 1896 was held in Cleveland, O. The peculiar amendment proposed by the Conference of 1892 had created such dissatisfaction that six thousand ministers either refused or neglected to vote upon it. As the constitution of the church allows an Annual Conference to propose a constitutional change, the Colorado Conference voted upon the amendment which had been defeated in the preceding quadrennium, and requested the bishops to submit it to the other conferences. It lacked thirty-eight votes of the number necessary.

In the meantime four women had been elected,—Jane Field Bashford of Ohio, Lois S. Parker and Ada C. Butcher of North India, and Lydia A. Trimble of Foo-chow,—and the first three appeared to claim their seats. The Conference of 1892 having empowered and instructed the secretary of the last General Conference to make up the roll from the credentials submitted to him, the difficulty which occurred in 1888 did not arise. The roll was called, and the three women responded to their names.

Immediately after the election of the secretary, the right of these women to seats was challenged. The challenge

was referred to a special committee which divided in judgment, nearly two thirds sustaining the claim of the women, the minority reporting it to be unconstitutional. It was moved to substitute the minority report for that of the majority, on which debate was about to begin, when the women who were present sent a communication to the conference, withdrawing on the ground that, while they believed they were legally entitled to seats, they did not wish to be the center of controversy.

As the fourth claimant was not present and took no part in this, it was held that the case was still before the body, and the debate proceeded, continuing some days, when the reports were recommitted and the powers of the committee enlarged in the hope of reaching an amicable method of disposing of the question for the present. After deliberation the majority of the committee consented to submit to the church a new proposition to change the restrictive rule so as to admit of the election of women. Those who maintained that the constitution as it now is excludes women consented to allow any of the claimants to sit in the conference, provided it was admitted that they sat under a title in dispute, and that the challenge could be pressed at any time.

Upon its almost unanimous adoption, Lydia A. Trimble, who had arrived during the discussion and taken her seat, declined to sit under a title in dispute, and withdrew. The conference then took a formal vote on the alteration of the restrictive rule; and of the five hundred and twenty-three votes cast, four hundred and twenty-five were for and ninety-eight against the alteration.

During the conference the death was announced of John M. Reid, honorary corresponding secretary of the Missionary Society. He had always commanded approbation by fidelity, and confidence by integrity.

RANDOLPH S. FOSTER.

Accompanied by unanimous manifestations of love the conference recorded its conviction that Bishops Bowman and Foster, who at this conference finished twenty-four years of most effective episcopal service, were unable longer to endure the protracted strain, continuous responsibility, and almost constant travel imposed by the office of bishop, and that at the close of the present General Conference they should be returned on the non-effective list. They were allowed to select their places of residence in accordance with their convenience and wishes, without regard to the places designated as episcopal residences, and the Book Committee was instructed to make the most generous provision for their support.

Similar action was taken in the case of William Taylor, missionary bishop of Africa. The conference requested the Missionary Society to provide liberally for his support, commended him to the loving favor of the whole church, and prayed that his long day of ceaseless toil might culminate in a twilight of sweet association with his brethren until his entrance upon the heavenly rest.

The conference resolved that "there should be no discrimination on account of race or color in electing bishops, but men should be chosen because of their worth and fitness for the position," and declared its belief that "the time has come when the General Conference may safely and wisely choose a bishop from among its seventeen hundred ministers of African descent." It resolved to elect two bishops, and reaffirmed the action of 1888 making necessary a vote of two thirds of all the votes cast to elect to the episcopacy.

J. W. E. Bowen, a minister of African descent, educated and eloquent, professor in the Gammon Theological Seminary, held the first place on the first ballot, having received one hundred and forty-five votes. He

rose on the second to one hundred and seventy-five, and was still at the head. On the fifteenth ballot, in which the whole number cast was five hundred and four, three hundred and thirty-six necessary to a choice, Charles C. McCabe was elected. He was born in Athens, O., October 11, 1836. On account of his heroism on the battle-field and in Libby prison, eloquence in behalf of the Christian Commission, skill in increasing the endowment of his alma mater, Ohio Wesleyan University, sixteen years' efficient work in the cause of church extension, and the resonance throughout the land of the silver trumpet through which he cried, "A million for missions," and was then crying, "A million and a half," he had become perhaps the most popular of American Methodists.

Earl Cranston received three hundred and sixty-six votes on the sixteenth ballot, the number necessary to a choice being three hundred and thirty-six. He also was a native of Athens, O., born June 27, 1840. A student in the Ohio University and at the head of the class of 1861, early in that year he entered the army, but returned at the end of a year and a half broken in health. Later he began business, but feeling a divine call to the ministry, entered the Ohio Conference, and after preaching some years in several States was transferred to Denver, Colo. He soon became presiding elder, making an extraordinary reputation for administrative ability and executive force. He had been remarkably efficient as publishing agent in Cincinnati since 1884.

Joseph C. Hartzell was elected missionary bishop of Africa. He is an alumnus of the Illinois Wesleyan University and of the Garrett Biblical Institute. He was transferred in 1870 from the Illinois Conference to the Ames Church in the city of New Orleans, and three years later

C. C. McCook

became presiding elder of a district of the same name, meanwhile editing the "Southwestern Christian Advocate." He was corresponding secretary of the Freedmen's Aid and Southern Education Society when made bishop.

Abraham J. Palmer, an alumnus of Wesleyan University, a pastor and presiding elder in the Newark, New York, and New York East conferences, widely known as a lecturer and at this time pastor of St. Paul's Church, New York, was elected missionary secretary. The conference having decided that three secretaries were required, William T. Smith, of the Des Moines Conference, was elected on a later ballot. His success in interesting the ministers and laity of the Des Moines Conference in missions and other enterprises of the church directed attention to him as fitted for this position. Though the secretaries are equal in rank, Leonard, who had been for eight years junior to McCabe, by courtesy now became senior.

George P. Mains was elected publishing agent at New York. He is a native of New York, an alumnus of Wesleyan University, and has been for twenty-six years a member of the New York East Conference, during which, besides being in charge of important churches, he has been presiding elder, superintendent of the Methodist Episcopal Hospital and of the Brooklyn Church Society. At the time of his election he had just reëntered the pastorate.

H. C. Jennings was chosen to fill the vacancy in the Western Book Concern made by the election of Cranston to the episcopacy. He was presiding elder of the Marshall district of the Minnesota Conference, and had been a member of that body twenty-five years. W. S. Matthew was elected editor of the "California Christian Advocate," of which he had been in charge since the failure in health of Crary in February, 1894; from 1887 until that time he

had been dean of the College of Liberal Arts of the University of Southern California. Isaiah B. Scott, president of Wiley University, Texas, succeeded Hammond as editor of the "Southwestern Christian Advocate." M. C. B. Mason, who had been field agent of the Freedmen's Aid and Southern Education Society, and who had been elected assistant corresponding secretary two years before, was chosen one of the corresponding secretaries, the first instance of the election of a brother of African descent to a corresponding secretaryship.

The conference more explicitly than ever before defined the relations of the general superintendents and missionary bishops. Previous conferences having declared that a missionary bishop "is not subordinate to the general superintendents, but is coördinate with them in authority, in the field to which he is appointed," this conference added: "In the practical application of this coördinate authority, when the general superintendents are making their assignments to conferences, any missionary bishop who may be in the United States shall sit with them when his field is under consideration, and arrangements shall be made so that once in every quadrennium, and not oftener unless a serious emergency arises, every mission over which a missionary bishop has jurisdiction shall be administered jointly by the general superintendent and the missionary bishop. In case of difference of judgment the existing status shall continue unless overruled by the general superintendents, who shall have power to decide finally."

A movement of considerable force was made to remove the time limitation from the itinerancy so as to allow appointments from year to year. Also a proposition was reported to provide for exceptional cases while retaining the limit. The latter being unsatisfactory and the former not having sufficient support, the subject, which was not

taken up for discussion till late in the evening before the day of adjournment, was finally laid upon the table.

At the closing session Bishop Merrill, in behalf of the board of bishops, invoked the divine blessing upon all that the conference had done and "all the good things of our glorious Methodism that it had allowed to remain."

CHAPTER XXIII.

OTHER BRANCHES OF THE COMMON ROOT.

WHILE the Methodist Episcopal Church and the Methodist Episcopal Church, South, are yet in the ascending scale of their development, contemporaneously with them other denominations of Methodists have been cultivating the fields which Providence and their peculiar autonomy and zeal have allotted to them.

Among these, one of the most prominent is the AFRICAN METHODIST EPISCOPAL CHURCH.[1] The Conference of 1818 met in a private residence in the city of Baltimore; already 1066 persons were recognized as members of the Society. The date of the first General Conference cannot be positively identified, but the second is known to have convened in 1820.

Morris Brown was appointed assistant bishop in 1826, and ordained in 1828 as the second bishop of the connection. He displayed great energy, organized the first conference in Ohio at Hillsboro in 1830, and appointed William Paul Quinn a general missionary in the region west of the Ohio. Bishop Allen died in 1831, having been infirm for some time. In 1840 Brown organized the Canada Conference.

[1] Often spoken of as "African Methodist Episcopal [Bethel] Church." See vol. i., p. 418.

The laws of the State of Delaware in 1832 did not allow colored ministers to itinerate, and a petition was circulated in the Philadelphia Conference for the ordination of local elders to administer the sacraments.

Edward Watters, the third bishop, was born a slave, but bought his freedom of Duvall, his master. He never held an Annual Conference nor ordained a minister, but was annually appointed like other ministers.[1]

The membership numbered 7594 in 1836.

The first copy of a magazine issued by the church appeared in September, 1841, but after a struggling existence of eight years its publication ceased.

At the Baltimore Conference in 1843 a controversy arose on the subject of the qualifications for a minister. A committee, of whom Payne was chairman, reported against the ordination of a man on the ground that he did not possess the information required by the Discipline. This caused a brother to demand violently whether one must read Greek, Hebrew, and Latin before he could be ordained. The committee responded that they proposed that he simply be required to understand the Discipline and Bible. The minority prevailed, but Bishop Brown declared that he would not ordain such if the whole conference voted that it should be done.

The addition of William Paul Quinn to the episcopate in 1844 opened a new era. He saw the number of ministers in the church increase from seven to two thousand, and the members from fifteen hundred to more than three hundred thousand, and had ordained or participated in the ordination of all the bishops of the church who were living in 1880.

At the Conference of 1844 Payne moved a resolution to institute a compulsory course of studies for the edu-

[1] "Sketch of Edward Watters," by Bishop Wayman.

cation of the ministry. Supposing it would carry, he made no speech, but with indignation the resolution was voted down by an overwhelming majority. The next day a brother moved to reconsider. Then the aged Bishop Brown arose and "addressed the understanding, the consciences, and the passions of the audience, till it was bathed in tears and from many a voice was heard the impassioned cry, 'Give us the resolution! Give us the resolution!'" It was then carried without a dissenting voice, a committee appointed, and an excellent course of study arranged.[1]

The constitution and by-laws for a Missionary Society were adopted, and it was organized the same year; in 1848 they were readopted, and the work, which had languished, vigorously promoted. The General Conference of 1852 had to deal with the question of licensing women to preach, and the proposition was voted down by a large majority. W. Nazrey and D. A. Payne were elected bishops. Payne was a native of Charleston, S. C., and was trained as a theologian in the Gettysburg Seminary. Nazrey was a native of Virginia, and at the time of his election a resident of Philadelphia.

The "Christian Recorder," under the title of the "Christian Herald," was created by the General Conference of 1848. By 1855 the progress of the church in New England elicited expressions of gratification throughout the denomination. The Home Missionary Society contributed much to its growth there and elsewhere.

On petition of the Canadian churches, authority was given in 1856 for a separation. In determining the constitution of the British Methodist Episcopal Church, the articles of faith of the Methodist Episcopal Church, with some modifications, and the rules of the Discipline, were

[1] Payne, pp. 169, 170.

adopted, and Bishop Nazrey was chosen the first bishop of the new church.

The church in the United States founded an institution called Union Seminary, which did not succeed. A committee was appointed in 1853 by the Cincinnati Conference of the Methodist Episcopal Church to inquire into and report what best could be done to promote the interests of the people of color. It recommended the opening of a school, and in 1856 was founded Wilberforce University, of which Richard S. Rust, an alumnus of Wesleyan University, was the third president; he conducted its affairs with skill and zeal from 1858 until 1863, when it was sold to the African Methodist Episcopal Church for ten thousand dollars. Among the students whom Rust educated were Hunt, who was for four years book-steward, and Cain, first superintendent of missions in South Carolina, senator of that State, a member of Congress, and in 1880 elected bishop.

The church had twenty thousand members in 1856, mostly located in the Northern States, but within the next ten years it had increased in membership to seventy-five thousand, besides gaining fifty per cent. in property. During the next ten years the value of the property was multiplied nearly fourfold, and in 1890 it was valued at $6,468,280. Although at the beginning of the late war the majority of the members were in the North, more than two thirds are now in the Southern States. The progress of the church in South Carolina and Georgia has been extraordinary, and according to the census of 1890 the number of communicants was 452,725, worshiping in 4124 church edifices, whose estimated seating capacity was 1,160,838.

As the result of negotiations begun in 1880, the African Methodist Episcopal Church in the United States of

America and the British Methodist Episcopal Church of the Dominion of Canada were united, and in 1884 the bishops issued a proclamation decreeing and affirming the completion of their organic union. This introduced into the list of bishops of the African Methodist Episcopal Church R. R. Disney, who had been ordained by Wayman in 1875.

While the General Conference of the Methodist Episcopal Church was in session in Philadelphia in 1864, the General Conference of the African Methodist Episcopal Church was also sitting in that city. On May 23d Jabez P. Campbell and Alexander W. Wayman were ordained bishops. The Methodist Episcopal Church sent a delegation of five members to the African Methodist Episcopal Church Conference, to express their fraternal regard and notify them that they would cordially receive a similar delegation; it was appointed, and Campbell was a member, and made a profound impression by his unstudied eloquence.

The denomination so increased in number that in 1868 James A. Shorter, Thomas M. D. Ward, and John M. Brown were elected bishops; at the conference at St. Louis in 1880 H. M. Turner, of Georgia, and W. F. Dickerson, of New York, and R. H. Cain, of the South Carolina Conference, were elected and ordained bishops; and in 1888 Wesley J. Gaines, Benjamin W. Arnett, Benjamin T. Tanner, and Abraham Grant were ordained to the same office. Arnett was already famous for eloquence, and Tanner widely known as preacher and editor. Benjamin F. Lee, Moses B. Salter, and James A. Handy were added to the episcopacy in 1892.

The Discipline contains a doctrinal department entitled "Catechism on Faith," consisting of quotations from Wesley's "Works"; it makes the bishops members of the

General Conference, also the other general officers, and admits laymen, two for each Annual Conference district. The restrictions upon the powers of the General Conference are unalterable, with the exception of the one regulating the appropriations of the Book Concern, which may be changed by a vote of two thirds of the General Conference.

The Discipline of 1892 describes fifty-one existing conferences, and makes provision for nine to be added. This includes the home and foreign work. Among these conferences are Bermuda, Demerara, which embraces the territory of British, French, and Dutch Guiana, Trinidad, St. Thomas, Haiti, Liberia, and Sierra Leone.

The amount raised by the African Methodist Episcopal Church for missions during the four years ending April 30, 1896, was $66,819.27, of which $12,000 were received from the government of Haiti for work in that country, $30,000 were appropriated to the home department in the United States, and $19,419.27 to the foreign department. It sustains nine ministers in the San Domingo Annual Conference, two in the Haitian, four in the Demerara, nine in the Sierra Leone Annual Conference, and fourteen in the Liberian. To increase interest in the cause, the department of missions has recently issued a periodical, "The Voice of Missions," which is edited by Bishop Turner, while the women publish "Woman's Light and Love for Heathen Africa," a monthly magazine.

Educational work is carried forward upon a large scale. During the last four years the receipts from various sources amounted to $301,327.34. Twelve years ago the church undertook to raise $1,000,000 for school purposes in the shortest possible time. Up to May in the last year $690,013.31 had been raised. Six of their fifty-two institutions, with Wilberforce at the head in every respect, are known as universities, six as colleges, the rest being de-

scribed as institutes, academies, and schools. Seven of the schools are in the Indian Territory, and eleven in foreign mission fields.

According to an editorial in the "Christian Recorder" for September 10, 1896, the number of members was 599,141 on May 1, 1896. The number of itinerant preachers is given at 4365, but the number of probationers is not specified. The number of church edifices was 4575, and of higher institutions of learning, 41. The value of property in church buildings is $8,650,155; of school buildings, $756,475; number of parsonages, 1650.

The bishops are H. M. Turner, B. W. Arnett, B. T. Tanner, W. J. Gaines, Abraham Grant, B. F. Lee, M. B. Salter, James A. Handy, W. B. Derrick, J. C. Embry, J. H. Armstrong.

After the organization of the AFRICAN METHODIST EPISCOPAL ZION CHURCH, Abraham Thomson, James Varick, and Leavin Smith, who at that time received elders' orders, proceeded to ordain others. During the year 1820 churches were organized in New Hampshire and Philadelphia, and James Varick, a native of the State of New York, was ordained bishop. He was already an able debater and an eloquent and forcible preacher. Bishop Jones, in his sketch of James Varick,[1] says that he was born in 1795. Bishop Hood[2] affirms that he was born in the city of New York about 1750, and was one of the nine official members who formed the Zion Church in New York City in 1796. According to Bishop Moore, in his "History of the Church," he was one of the nine male members who made the first movement toward the establishment of Zion Church. This would make him seventy years of age when elected bishop. He died in 1827.

[1] "Lives of Methodist Bishops."
[2] "One Hundred Years of the African Methodist Episcopal Zion Church."

A General Conference was held in 1828, and Christopher Rush elected to the episcopacy. He was born a slave, joined the African Methodist Episcopal Zion Church in 1803, and became a preacher twelve years later. Beginning with one Annual Conference, like other branches of Methodism, its growth compelled it to divide, and the year after Rush was elected bishop the Philadelphia Conference was organized with fourteen members, not including the bishop. The New York Conference had ten members. The whole membership of the church was about two thousand.

From the time Varick died until 1840 Rush was the only bishop. William Miller, the senior elder, was elected assistant superintendent in 1840.

George Galbreth was elected assistant in 1848, against the wishes of a powerful minority. In 1852 he, William H. Bishop, and George H. Spywood were elected on an equality. Galbreth died the following year, and trouble arose concerning the exact relation of Bishop Bishop. He was summoned to trial, but did not respond, and was declared suspended. This caused a division. Those who adhered to Bishop called themselves the Wesleyan Methodist Church, and held territory from Philadelphia south and westward; the others retained most of New York, New England, and Nova Scotia, and the name by which the entire denomination is now known. The East favored a general and an assistant superintendent, elected quadrennially; the rest held stronger views of episcopalianism, although there was a mixture of sentiment in both sections.

After eight years of strife the controversy reached the civil courts. In 1858 the spirit of union became uppermost in the two factions, and in Newburg, N. Y., a convention was held which adopted a platform of union consisting of seven sections, among which were resolutions that

all matters pertaining to former difficulties were to be laid aside forever; that all parties were to use both books of Discipline till the General Conference of 1860, then to organize under the Discipline of 1851, and adopt a Discipline suiting the wants of the whole body. A convention of the two factions was held on the 6th of the following month in Zion Church.

The union was consummated, and the body elected Peter Ross, J. J. Clinton, and W. H. Bishop, bishops; but the denomination was unable to maintain three bishops, and Ross, the least influential, could not secure a support, and at the end of three years resigned.

The laity were admitted in 1851 to representation in both Annual and General Conferences. Hood justly says, "The ministers in Zion Church, almost from its organization, were more liberal toward the laity than any other branch of Episcopal Methodism." Each Annual Conference is entitled to two lay delegates to the General Conference, except such as have but one ministerial delegate; and each station and circuit has the privilege of sending one lay delegate to the Annual Conference. These cannot vote, but the district conference immediately preceding the meeting of the Annual Conference may elect three lay delegates, or a less number, to represent the district, who are entitled to vote. Where there are no district conferences the lay delegates present are entitled to elect a number of representatives equal to one quarter of the circuits and stations included in the conference district.

At the Conference of 1884 the word "male" was stricken from the Discipline, so that the sexes are equally eligible to all positions, lay and clerical, in the African Methodist Episcopal Zion Church.

As late as 1860 there were but six Annual Conferences, and the connection was confined to sections of the Eastern

G. J. Haven

and Middle States; 92 of a total of 197 ministers were living, and there were 5000 members.

Toward the close of the war the church advanced into the South, sending down Hood, afterward bishop, who arrived in Newberne, N. C., in January, 1864, where he received into the African Methodist Episcopal Zion Church about four hundred members, who had formed a society previously connected with the Methodist Episcopal Church, South. Before that year closed the North Carolina Conference was established with eleven ministers. An effort was made to unite the Bethel and Zion churches, but it did not succeed, though a platform was prepared.

The General Conference of 1864 added S. D. Talbot, J. W. Brooks, and J. W. Loguen to the episcopal board. Loguen resigned and Bishop was retired at his own request. The church was now represented from Louisiana to Nova Scotia, and from the Atlantic to the Pacific.

An attempt was made in 1868 by Gilbert Haven and others to promote a union with the Methodist Episcopal Church. Hood says that it was proposed that they should have a *pro rata* representation in the episcopal board; "Haven was perfectly honest and thought he could manage it." A delegate was sent to Chicago, but while perhaps a majority of the body was inclined to concur with Haven, Henry Slicer and a powerful minority contended against it, and it came to naught.

J. W. Loguen, who had resigned, was brought forward and reëlected, and J. J. Moore and S. T. Jones were also elected in 1868. In 1872 Brooks was retired and Loguen died. Only one bishop was added in that year. From 1864 to 1876 the connection doubled five times, and in the latter year numbered two hundred and twenty-five thousand. After 1868 the episcopacy was made a life office, but to continue to exercise its functions the bishop

had to be reëlected every four years. If not reëlected he was considered retired, but could retain his title. This proving an unsatisfactory arrangement, in 1880 the rule was changed by an almost unanimous vote, so that without reëlection the bishop should remain in office during good behavior.

Efforts were made in 1880 to put the official paper of the church upon a proper basis. Twenty years before the "Anglo-African" was adopted, but ran a short course. Then the "Zion Standard and Weekly Review" was started, and nearly eight thousand dollars spent in the effort to establish a connectional journal. Afterward the "Zion Christian Advocate" was begun in Washington, but only three numbers were issued. The "Star of Zion" was then started, and adopted by this General Conference as a permanent organ of the connection. The church also published the "African Methodist Episcopal Zion Quarterly," of which John C. Dancy is the editor. He studied at Howard University, Washington, has occupied many public positions, has been a member of four General Conferences, and while abroad lectured in the United Kingdom with great acceptability.

The same conference provided for the establishment of Livingstone College. Many efforts had been made to promote education. The first was the founding of Rush Academy in the State of New York, but after twenty years nothing had been accomplished, and it was proposed to locate Rush University at Fayetteville, O. Zion Hill Collegiate Institute, under the special patronage of the senior bishop, Clinton, was established, and its failure broke his heart. Zion Wesley Institute was started at Concord, N. C., in 1878, but was removed to Salisbury. It promised success, and in 1880 was adopted by the General Conference; Joseph C. Price was appointed

agent, and the name of the institution was changed to Livingstone College. Price afterward became its president. He was without admixture of other than negro blood, was graduated from Lincoln University, and had been a member of the North Carolina Conference for four years. At the end of his third year he was advanced to elder's and deacon's orders and elected to the General Conference without ever having been a member of the Annual Conference. His abilities were remarkable. At that conference he was called upon to respond to the fraternal messenger from the African Methodist Episcopal Church Bethel. He had but a few moments' notice, yet delivered an astonishingly eloquent discourse. So attractive was he in conversation that with the greatest ease he could obtain money for the college. While in England he raised ten thousand dollars for that purpose. He was a delegate to the Ecumenical Conference in the City Road Chapel, London, and in an address of five minutes reached the highest point of eloquence attained in the two weeks' session of representatives of Methodism from all parts of the world. He died young, but was worthy of being compared, not in style, but in effectiveness as an orator, with Frederick Douglass.

At the centennial of the establishment of the Methodist Episcopal Church in Baltimore, in 1884, the spirit of union for a short time rose to a great height, and plans for the consolidation of Bethel and Zion were made, but came to nothing.

On account of loss of sight Rush was compelled to retire from the active duties of the episcopacy in 1852; he lived until 1873, dying in his ninety-sixth year.

The first Discipline of the church, in 1820, declared: "We will not receive any person into our societies who is a slave-holder. Any one who is now a member and holds

a slave or slaves and refuses to emancipate them, after notice is given to such member by the pastor in charge, shall be excluded."

This law not only accounted in large measure for the rapid spread of the church in the South at the close of the war, but long before that was the means of attracting to its membership the most distinguished American citizen of African descent.

Frederick Douglass, while yet a slave, had been a member of the Methodist Episcopal Church in Maryland, and on arrival in New Bedford, in 1838, fully discerned the relation of that church to slavery; hence he joined a little branch of Zion, and the next year was licensed as a local preacher. He states that the exercise of his gifts in that vocation helped to prepare him for the sphere which he afterward occupied, and in closing a sketch of his connection with the church[1] says, " I look back to the days I spent in little Zion, New Bedford, in the several capacities of sexton, steward, class-leader, clerk, and local preacher, as among the happiest of my life." Frederick Douglass was an antislavery reformer, editor, assistant secretary of the commission to San Domingo, one of the Territorial Council of the District of Columbia, presidential elector at large for the State of New York, United States marshal for the District of Columbia, recorder of deeds for the District, minister to Haiti, a lecturer and orator worthy of being classed among the most noted.

The denomination indorses and supports the Petty High School at Lancaster, S. C., the Greenville High School in Tennessee, another of the same name in Alabama, Zion High School at Norfolk, Va., Jones University at Tuscaloosa, Ala. These are developed into seminaries as they increase.

[1] Hood, p. 542.

The church has continued to prosper, reporting in 1896, in its official paper, the "Star of Zion": organizations, 1981; church buildings, 1615; other places of worship, 366. The valuation of its church property is $3,510,189, not including $177,162, the estimated value of its 214 parsonages. Its Sunday-schools register 124,277 scholars, and the number of its traveling preachers, including 397 not ordained, amounts to 2255, and there are 470,023 members in full connection, which, with the probationers, make a total of 497,845.

The foreign missionary work was made a separate department in 1884. During ten years it has been able to devote five thousand dollars to the work, which has been expended in Africa. The bishops are J. W. Hood (senior bishop), T. H. Lomax, C. C. Petty, C. R. Harris, I. C. Clinton, and A. Walters.

THE UNION AMERICAN METHODIST EPISCOPAL CHURCH[1] has branches in Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Arkansas, Mississippi, and the Province of Ontario. Its Discipline was revised by the General Conference of 1890. It has availed itself of many modern features of the Methodist Episcopal Church, especially the form for reception of members after probation, and also of several of the questions propounded in the reception of traveling preachers into full connection. Among its peculiarities are officers of the General Conference known as marshals. Bishops preside over districts, of which there are four. There are four Annual Conferences, and laymen are admitted in a number equal to that of the ministers. In the Discipline there is a chapter devoted to "Female Members that are or may be Wrought upon to Preach the Word of God." After the pastor and the stewards, without prejudice or

[1] See vol. i., p. 421.

partiality, have examined such a person and have decided that she is a suitable candidate, they designate her for a trial sermon; and when she has preached the same a two thirds' vote of the membership and officers determine whether she shall be licensed. The license gives permission to exercise her gifts and graces in the church of which she is a member and elsewhere, at such times as the pastor and officials may deem expedient. She shall have no other form of license, and shall not be considered a member of the Quarterly Conference or of the official board of the church, but amenable to it.

The total number of members in 1890 was 2279. The bishops are elected for life.

The AFRICAN UNION METHODIST PROTESTANT CHURCH was organized about the same time that the African Methodist Episcopal Church arose. The Discipline of 1895 describes its title as the African Union First Colored Methodist Protestant Church of America and Elsewhere. This body met by representatives in a general convention in June, 1850. Another convention, of the African Union and the First Colored Methodist Protestant Church, was held in Baltimore on the 25th of November, 1865. They united and formed the present church, and held their first General Conference in 1866 in Wilmington, Del.

This body has no bishops, but each Annual Conference is vested with the power of annually electing a president. He can hold office but four years, must have been a member of the Annual Conference five years, and must be a citizen of the United States, and by a committee of five must be examined in various branches of knowledge.

The membership of this church, represented in eight States and included in two conferences and forty churches, as reported in 1890, was 3415.

A few churches of CONGREGATIONAL METHODISTS, COLORED, exist in Alabama and Texas. They were organized by presidents of the white Congregational Methodist Church. Their membership is less than 500.

The COLORED METHODIST EPISCOPAL CHURCH was organized in 1870. According to the statistics of the Methodist Episcopal Church, South, there were in connection with that body at its organization in 1845, 124,000 colored members. By 1860 this number had increased to 207,766; but six years later only 78,742 remained in the communion.[1] The African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, both of which had made little progress in the South, received a majority, and another large body, including many of the preachers, joined the Methodist Episcopal Church.

Slavery having been abolished, the federal Constitution having been amended, giving the negroes all civil rights, it was impossible to carry on the work among them according to the old method, when the gallery or a portion of the body of the house was reserved for negroes, and when special missions were established for those who were on plantations and not allowed to attend church beyond their bounds. The General Conference of the Methodist Episcopal Church, South, in 1866 decided that if the colored membership desired it, the bishops, "if and when their godly judgment approved, should organize them into an independent body."

Under this authorization, during the year following the adjournment of the conference the bishops formed several Annual Conferences of colored preachers, a scheme which proved highly satisfactory. After experience and reflection a general and earnest desire for an independent

[1] McTyeire, "History of Methodism," p. 670.

church was expressed by preachers and members. According to the account given by Bishop Holsey[1] the ground of this desire was that it would be better for both white and colored people to have separate churches and schools. Accordingly the preachers of the colored conferences asked the General Conference of 1870 to appoint a commission to confer with their own delegates. The result was that in December, 1870, a new body was formed under the counsel and general superintendence of Bishops Paine and McTyeire, who presided at a convention held in Jackson, Tenn., and set apart the colored conferences, eight in number. The body chose its own name, the Colored Methodist Episcopal Church; adopted the Articles of Religion and Form of Government of the Methodist Episcopal Church, South, determined to elect bishops for life, and then and there so elected W. H. Miles and R. H. Vanderhorst. Miles, a native of Kentucky, had been a minister of the African Methodist Episcopal Zion Church, and a missionary for the Society in 1867.

The General Conference which authorized the establishment of the Colored Methodist Episcopal Church in America ordered that all church property which had been acquired, held, and used for Methodist negroes be turned over to them by Quarterly Conferences and trustees. The valuation of this property is variously estimated at from $1,000,000 to $1,500,000.[2] Membership in the body is restricted to negroes. The Discipline forbids the using of the church houses for political speeches and meetings.

During the quarter of a century which has elapsed since its organization the church has prospered. It has three conferences in Texas, two each in Tennessee, Mississippi,

[1] Bishop Holsey in the "Independent" for March 5, 1891.
[2] McTyeire, p. 671.

Georgia; besides the Arkansas Conference it has a Little Rock Conference, also one each in Florida, Illinois, Louisiana, Missouri and Kansas, North Carolina, South Carolina, and Virginia. It observes Children's day and promotes education, but has no foreign missions. Its Church Extension Society has been established, but may be said to be in a formative condition. Its publishing interests have given it much trouble. The "Christian Index" is the organ of the denomination. A new paper, edited by Bishop Holsey, has been established at Atlanta, Ga.

The first General Conference of the METHODIST PROTESTANT CHURCH assembled in Georgetown, D. C., May 6, 1834.[1] Standing committees were appointed upon the Executive, Judiciary, Means of Grace, Missions, and Literature; a Board of Foreign Missions was constituted, also a Book Committee. Nicholas Snethen and Asa Shinn were elected joint editors of the "Methodist Protestant." As the patronage did not justify the employment of two editors, at the end of the first year Snethen was retired, and at the close of the second Shinn was superseded, and for purposes of economy an unmarried man made editor. There were difficulties because of what Shinn considered unwarrantable interference on the part of a subcommittee with his prerogatives as editor. Before this arrangements had been made for a General Conference once in seven years, but a special session was ordered, and it was determined that the General Conference should assemble quadrennially.

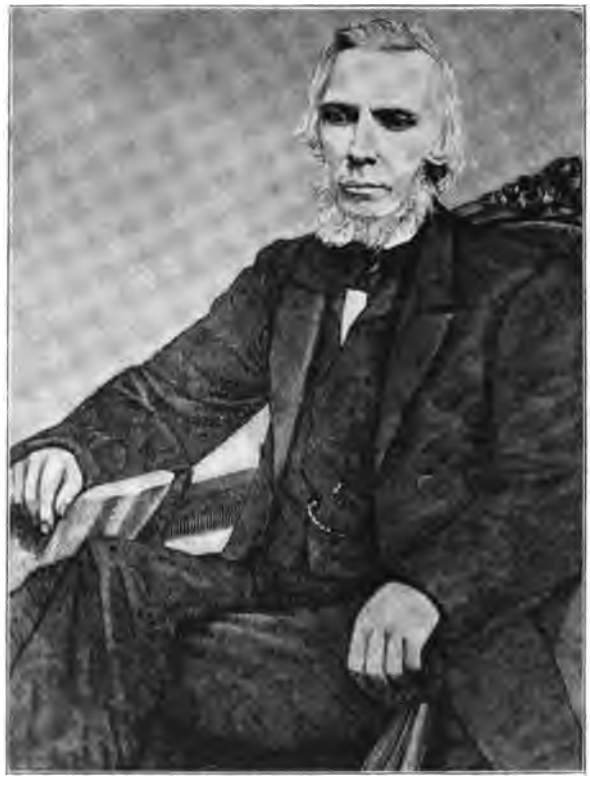
A literary institution was established in 1836 at Lawrenceville, Ind.; for a time it was conducted by Snethen, but in consequence of the lack of financial support and the destruction of the buildings by fire the enterprise was abandoned.

[1] For origin see vol. i., pp. 445–448.

The General Conference of 1838 was marked by exciting and acrimonious debates upon the subject of slavery. Thomas H. Stockton was elected editor of the church paper. As the church constitution had made it free, and the General Conference had declared that it should be so, he went to Baltimore to enter upon the duties of his office, but found that on the slavery question the Book Committee, "right in the teeth of the constitution, and over the action of the General Conference, had gagged the paper." He therefore declined the chair, and Eli Y. Reese was appointed. Brown, in his "Autobiography," says, "He filled his position with ability, but alas for him and for us all, in a free country and in a free church he edited a gagged paper." Bassett[1] states the case for the committee.

When the General Conference of 1842 convened in Baltimore it was besieged by memorials on the subject of slavery and by reports of the action of at least eight Annual Conferences. These were referred to a select committee, which brought in majority and minority reports. After much debate both were indefinitely postponed, and by a meager majority of three a compromise resolution was adopted, which was: "That slavery is not under all circumstances a sin, yet under some circumstances it is a sin, and under such circumstances should be discouraged by the Methodist Protestant Church;" but, "The General Conference does not feel authorized by the constitution to legislate on the subject of slavery; and by a solemn vote we present to the church our judgment that the different Annual Conferences respectively should make their own regulations on this subject so far as authorized by the constitution." Most of the affirmative vote was cast by Southerners, and most of the negative by Northerners.

[1] "Concise History of the Methodist Protestant Church."



THOMAS H. STOCKTON.

The General Conference of 1846 laid upon the table a resolution declaring that "the practice of buying or selling men, women, or children, with the intention of enslaving them or holding them in slavery, where emancipation is practicable, is an offense condemned by the Word of God," and adopted the compromise statement which had been passed in 1842. The membership was reported at 63,567.

The slavery question agitated the General Conference of 1850, but the body declared by resolution that it had no jurisdiction over the subject, and referred the matter to the Annual Conferences. Reese, the editor, had refused to publish the minutes of the North Illinois Conference in relation to slavery, and it was moved to condemn him for so doing; but the conference, after debate, vindicated him. This led to the establishment of the "Western Methodist Protestant" and a Book Concern.

Madison College proved a financial failure, and the enterprise was relinquished and the property sold in 1857.

Conventions were held to discuss the subject of slavery, and memorials were sent to the General Conference of 1858 asking for the elimination from the constitution and Discipline of everything that could directly or indirectly justify the practice of slave-holding and slave-dealing, and petitioning for the insertion of a clause that voluntary slave-holding and slave-dealing would be a bar to membership; but that body disregarded the memorials. The excitement continued. Reese was reëlected editor of the "Methodist Protestant," and the church divided.

Negotiations were begun, in 1867, looking toward a union of the Methodist Episcopal Church, South, and the Methodist Protestant Church. The latter asked the former to strike out the word "South" and insert the word "Protestant" if the word "Episcopal" were retained; to dis-

pense with the presiding eldership; to have as many bishops as Annual Conferences; to give itinerant ministers the right of appeal from the stationing power; to concede no veto power to the bishops; and to make other radical changes. The commissioners of the Methodist Episcopal Church, South, responded to each point separately, definitely for or against, but the negotiations availed nothing.

The nineteen conferences of the Northern and Western branches held their organizing convention November 10, 1858, in Springfield, O. All in the non-slave-holding States were represented but those of Maine and Oregon, remote and small. They voted almost unanimously to strike the word "white" from the constitution, and to insert the declaration that "the buying or selling of men, women, or children, or holding them in slavery as they are held in these United States, is inconsistent with the morality of the Holy Scriptures," and appointed the necessary committees, one of which proposed to accept the proposition of Cyrus Prindle, book-agent of the Wesleyan Connection in America, to prepare a joint hymn-book, and ordered the publication of a new Discipline, as amended by the convention. It made arrangements for the call of a convention at Pittsburg in 1860. Another assembled on the 5th of November, 1862, which was invested with full legislative powers. That year the General Conference of the Methodist Protestant Church had failed to meet because of the Civil War. They therefore declared that the Methodist churches in the West and North were absolved from obligation to ask of the Methodist Protestant conferences in the Southern States official concurrence in their action, and were "left entirely free to maintain the act of suspension adopted in Springfield, O., in 1858."

The initiative had been taken in 1859 for the consolidation of the Methodist Protestants and the Wesleyans, and

in 1865 Cyrus Prindle arrived from the latter body to advocate union. Meanwhile Hiram Mattison, a very able and widely known member of the Methodist Episcopal Church, had organized an independent church in the city of New York. He and representatives of other independent Methodist churches appointed in 1864 a committee to confer with the committees of other Methodist bodies with the purpose of uniting in one all non-Episcopal Methodists. A convention for that purpose met, and recommended the calling of a delegated assembly in May, 1866, in Cincinnati, with power to fix the basis of union and the method of consummating it. One hundred and forty ministerial and lay delegates attended. The free-State conferences of the Methodist Protestant Church and the Wesleyan body were represented numerously, and there were delegates from some other independent bodies. The Free Methodists sent no representatives, and in the interval Mattison had returned to the Methodist Episcopal Church. The result was that the new organization decided upon the name of the "Methodist Church," and adopted with few modifications the regular constitution of the Methodist Protestant Church, as revised by the convention of 1858.

The first General Conference of the METHODIST CHURCH was held in Cleveland, O., May, 1867. The new organization, from the statistics available, appeared to have a membership of 49,030; nevertheless not a single conference of the Wesleyan denomination was represented, and only four of its ministers and three of its laymen were present. The leaders who had proposed and advocated the union had either returned to the Methodist Episcopal Church or made arrangements to do so.[1]

Concerning this, Martin, in his "History of Wesleyan

[1] Bassett, "History of the Methodist Protestant Church."

Methodism,"[1] says: "In the final outcome the Methodist Protestants generally went into the new organization, which took the name of the 'Methodist Church,' while the Wesleyan Methodists pretty generally remained out of it and maintained their own denominational identity."

The next General Conference was held in Pittsburg.

Adrian College, in the city of the same name in Michigan, was projected in 1857, chiefly on account of the representations of Dr. Asa Mahan, who induced the people of that city to give a site and to subscribe thirty thousand dollars for the erection of a college. The Wesleyan Methodists obligated themselves to conduct it and to endow it within five years with the sum of one hundred thousand dollars. The college was opened in 1859, and was carried on for several years by the devotion of its instructors and liberal gifts by its friends for current expenses. But the efforts to secure the endowment failed, and the trustees proposed to the Methodist Protestant convention to coöperate with them; but no satisfactory arrangements were then made. Subsequently a plan was devised which for a time bade fair to succeed. Discussions on the subject had caused some alienation of feeling, but the announcement was made that the college had become the property of the Methodist Church.

A compilation of hymns, chiefly by Alexander Clark, was adopted. He was continued in the editorship of the "Methodist Recorder."

The General Conference of 1875 found much to encourage it. The publishing affairs, the "Methodist Recorder," and Adrian College, were in better condition than ever before. A leading and honored member of the Methodist Protestant Church now appeared as fraternal messenger,

[1] "The Wesleyan Manual; or, History of Wesleyan Methodism," p. 141, by Joel Martin (Syracuse, N. Y., Wesleyan Methodist Publishing House).

with assurances of a rapidly growing sentiment in the church in favor of an organic union. The response of the Methodist Church represented it as in full tide of progress toward reunion. Nine commissioners were ordered to be elected to confer with a similar body elected by the General Conference of the Methodist Protestant Church. The preceding year William Hunter appeared as fraternal messenger from the Methodist Episcopal Church, and the senior bishop, Janes, arrived unofficially and addressed the conference for an hour, distinctly favoring organic union for all branches of Methodism.[1]

Delegates of both branches appeared in 1876 before the General Conference of the Methodist Episcopal Church, and in 1877 the general conventions of the Methodist Church and the Methodist Protestant Church respectively assembled at the same time in Baltimore. After discussion in each body, the basis of union was adopted, a committee of arrangements for merging the two conventions presented a plan, and on Wednesday afternoon, May 16, 1876, the union was consummated, and congratulations from other Methodist bodies were received.

Since that time the denomination has steadily increased. The president, J. W. Herring, of Westminster, Md., in his report to the seventeenth quadrennial session of the General Conference, convened in Kansas City, Kan., in May, 1896, observed that as a result of his four years' experience in the presidency he was convinced that the conferences and churches freest from trouble and doing the best work were those that most scrupulously respected church law. He declared that the church was steadily growing, that its principles were more and more recognized as furnishing a true foundation for the highest and best ecclesiastical system, and declared that "it would glad-

[1] Bassett, "History of the Methodist Protestant Church."

den the heart of every true follower of the Lord Jesus Christ if the barriers which now exist between our Methodisms were broken down and gone forever."

Thirty-eight conferences and missions were represented. They show the denomination to be the largest in Maryland, the State of its origin; the next in order of numbers are North Carolina and West Virginia, but the latter conference has a few appointments in Virginia, Delaware, and New Jersey.

The denomination has a permanent invested fund for ministerial education, recognizes the Young People's Societies of Christian Endeavor, and asserts the vital necessity of complete connection between the church and such societies. The Pittsburg directory reports its present assets over liabilities to be above $53,000, and the Baltimore directory is solvent and with a small surplus. Besides these the church prints five Sunday-school periodicals. Its home mission department expended in the four years preceding the last conference about $30,000. The Women's Home Missionary Society was established in 1894, and modeled after those in other denominations. In four years $52,260 had been received for the cause of foreign missions. The Women's Missionary Society had gleaned during the quadrennium nearly $18,000.

The Western Maryland College, Adrian College, and the Kansas City University are recognized as official institutions of the highest grade. The first of these has greatly prospered, and on the basis of its prosperity it appeals to the church for endowment funds, new halls, and the support of the library. The report to the conference of the president of Adrian College represents it as enlarging its facilities, and finding a foremost place among institutions dedicated to sound learning. The Kansas City University has recently been established, chiefly by benefac-

tions and bequests from the late Dr. S. F. Mather, of that place. The corner-stone of the university was laid while the conference was in session.

The statistical reports of the denomination show 1550 ministers, 2267 churches, 179,092 members, and 4624 probationers.

In addition to Snethen and Shinn, the founders, worthy of ranking among the most eminent men of American Methodism, the Methodist Protestant Church has produced others, whose names will not be omitted from the history of Christianity in the United States. Of these the most noted was Thomas H. Stockton, the eldest son of William S. Stockton, the originator and publisher of the "Wesleyan Repository." He early turned to literature, and while young attempted successively several professions. At the age of twenty-one he preached his first sermon, and so eloquent was he that his first circuit proved his last, which meant much in 1830. He was stationed in Baltimore, and sat with his father as a member of the convention which formed the constitution and Discipline of the church. He was elected editor of the church paper, but declined. The next year, on account of feeble health, he was returned missionary at large, and began to publish his poems. He became chaplain of the House of Representatives at Washington in 1835, where his spiritual influence was felt and his eloquence increased his fame. He spent nine years in Philadelphia as a pastor, frequently preaching with wonderful fervor when increasing feebleness compelled him to sit. This was the case in 1859 and 1861 and the intervening period, when he was again elected chaplain of the House of Representatives. Though unable to stand, he retained his clearness and strength of voice, and his prayer at the dedication of the National Cemetery at Gettysburg, Pa., was so impressive as to have a marked

influence upon President Lincoln, who was his personal friend, and who on good authority is said to have experienced from that hour a religious change. Horace Greeley and Mr. Stockton were personal friends, and the "Tribune" in announcing his death declared that during that part of his life "when his physical strength was sufficient for protracted pulpit efforts he had no peer as a pulpit orator in this country."[1]

Alexander Clark, as preacher, platform speaker, editor, and prolific author, was favorably known on both continents, and among his nine works none was more beautiful than his "Gospel in the Trees," and none more pathetic than "Memory's Tribute to the Life, Character, and Work of the Rev. T. H. Stockton."

The CONGREGATIONAL METHODIST CHURCH was organized in 1852 by seceders from the Methodist Episcopal Church, South, who incorporated therein the views which caused them to secede. Various churches were organized in Georgia, Mississippi, and other States in the South, but in 1888 the majority of the churches and ministers became Congregationalists. According to the census of 1890 the original Congregational Methodist Church had 8765 members, 214 organizations, 150 church edifices, and was represented in all the Southern States except Virginia, West Virginia, Kentucky, and Louisiana. This body differs from Congregationalism in admitting appeals from the local church to a district conference, thence to a State conference, and thence to a General Conference. Its pastors are settled; it has class-leaders and stewards; and its district conferences meet semi-annually, State conferences annually, and General Conferences once in four years. Nearly one third of its communicants are in Alabama.

[1] Bassett, "History of the Methodist Protestant Church."

From the Methodist Episcopal Church, South, another secession took place in 1881 which formed the denomination known as the NEW CONGREGATIONAL METHODISTS. Though a number of the churches which united with it became Congregationalists in 1888, two years later the census gave the denomination 1059 communicants, 24 churches, and 17 edifices in Florida and Georgia; the average value of these was less than $250.

The Discipline of the WESLEYAN METHODIST CONNECTION OR CHURCH OF AMERICA differs in various particulars from those of other branches of Methodism. The first section consists of elementary principles. The Articles of Religion are twenty-one in number, the majority resembling those of other Methodist bodies. Article 7 is upon relative duties, a succinct statement of the relations of men to one another under the gospel, in their individual, social, and religious capacities. Articles 13 and 14 have been added during the last quadrennium. The former defines regeneration in the usual way; the latter deals with a subject which has been much debated in Methodism: "Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in his holy commandments blameless."

Its regulations are stringent against connection with secret societies. The terms of the law are: "When any member of our church shall join any secret society, and, after being labored with, refuses to withdraw from said secret society, the person so offending shall without trial be declared withdrawn from the church." Church trials

shall be in public when the accused party demands it. The General Conference consists of an equal number of ministers and laymen, and the editor, agent, and general missionary superintendent, by virtue of their respective offices, and a layman for each of these officials, elected by the conferences wherein they hold their respective memberships, are also members. The General Conference meets quadrennially and has the usual powers, but is forbidden to "contravene the maintenance of the itinerant ministry, lay delegation, any of the elementary principles, the Articles of Religion, or the general rules."

Unstationed ministers have seats in the Annual Conferences as honorary members, and are allowed to speak, but not to vote. These conferences have charge of the ministers and churches within their bounds, but not of the editor, and hold that any elder who promises to serve as pastor a church or congregation other than Wesleyan Methodist shall be considered as withdrawn, unless he have the consent of the Annual Conference. The Discipline requires that ministers and members shall favor the use of the Bible in the public schools, and that the name of almighty God, as the basis of authority in civil government, shall be considered as one of the fundamental principles of the Wesleyan Connection of America; and it imposes upon ministers and members the duty of using all feasible means to secure such amendments in national and State constitutions so that the name of God shall be inserted in these instruments. It implores its members not to use tobacco, and declares that it will not receive as licentiates or ministers, nor ordain or license to preach or exhort, those who are addicted to it.

The Book Concern of the church is located at Syracuse. There are published in connection with it the "Wesleyan Methodist," a weekly, and a religious monthly magazine,

the "Gospel Record," and four Sabbath-school papers, one of which is devoted to temperance. These interests are managed by a committee which is composed of the agent, editor, general missionary superintendent, six elders, and six laymen, who shall be elected by the General Conference. A remarkable provision is that this committee constitutes the Board of Managers of the connectional societies, the Wesleyan Publication Association, the Missionary Society, the Educational Society, the Superannuated Ministers' Aid Society.

The second General Conference met in New York City, and mourned the death of Orange Scott, who had died the previous year. L. C. Matlack was elected agent and Luther Lee editor. At the next General Conference Cyrus Prindle presided and John McEldowney was elected secretary.

In the first year of its existence the Wesleyan Connection opened the Dracut Seminary near Lowell, Mass. It was continued, however, for but two years. Soon afterward an institution was established at Leoni, Mich. This was successful, and under the presidency of the Rev. J. McEldowney it was removed to Adrian, Mich., and made a college. Subsequently it was supported jointly by the Wesleyans and the Methodist Protestants, but the abortive attempts to unite all non-Episcopal Methodists led to the withdrawal of the Wesleyan interests though thousands of dollars of their capital remained in it. Another college was established at Wheaton, Ill., which after an existence of several years invited the Congregationalists to a joint control.

From the date of its organization in 1843 to the fall of the next year the membership of the Wesleyan Connection increased from six thousand to fifteen thousand, and in 1875 it had no more. The war against secret societies

excluded it from access to many, and after slavery was destroyed nearly one hundred ministers, accompanied by thousands of communicants, returned to the Methodist Episcopal Church.

The membership is comprehended in the following conferences: Allegheny, Central Ohio, Champlain, Dakota, Illinois, Indiana, Iowa, Kansas, Lockport, Miami, Michigan, Minnesota, New York, North Carolina, North Michigan, Rochester, South Carolina, South Kansas, South Ohio, Syracuse, Tennessee, West Tennessee, Willamette, and Wisconsin. The number of members reported in 1895 is 16,100. Comparing this with the report of 1891 shows a gain during the quadrennium of 894.

At the General Conference of 1895 the Minnesota Conference reported its official action proposing to modify the rules relating to secret societies, dress, and furniture, with a motion of disloyalty to the present rules if they were not changed. The conference not only refused to comply with the proposition, but passed a report declaring that "the spirit of secretism is contrary to the spirit of the gospel; that membership in any secret society, great or small, is incompatible with membership in the church of Jesus Christ; that dependence for personal benefit upon any promise, oath, or pledge is inconsistent with the faith that should characterize professed believers and an open insult to God; that fellowship in the societies is contrary to the Word of God; that their existence is inimical to a peaceful government, a menace to the church, a constant encouragement to idolatry, revelry, looseness of morals; that to have secrecy as a creed is in itself criminal; that as between all phases of it the difference in moral turpitude is more one of appearance than of fact." The conference declared that on this question as a unit they would sink or swim, rise or fall, survive or perish. With special ref-

erence to the threat of rebellion the conference resolved: "When any number or part of a church belonging to the Wesleyan Methodist Connection of America shall put itself in an attitude of rebellion against any of the doctrines or principles of the Wesleyan Methodist Connection of America, this General Conference hereby declares the loyal member or members of said church to be the Wesleyan Methodist Church of that particular place, and duly entitled to hold the church property."[1]

The origin of the PRIMITIVE METHODISTS was romantic. Lorenzo Dow went to England in the first decade of the present century, and introduced American camp-meetings. Some of the Wesleyan ministers favored them, and in 1807 the Wesleyan Conference pronounced an official judgment that, "supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This deterred the traveling preachers from further participation. William Clough, a local preacher, and Hugh Bourne, a layman of weight and one of the trustees of a Wesleyan church, through the press defended camp-meetings as a valuable method of evangelizing the masses; the Wesleyan ministers replied, and in the end Clough was expelled. Two years later two hundred sympathizers were cut off, and the outdoor meetings were continued with the result that the Primitive Methodist Connection was organized in 1810. It prospered from the beginning. The divergence upon camp-meetings was but a superficial indication. Many thought that the Wesleyans had become formal, that they had renounced the principles of Whitefield and Wesley, and had lost their hold upon the masses; the Primitive Methodists

[1] "Minutes of the Fourteenth Quadrennial Session of the General Conference" (Syracuse, N. Y., Wesleyan Methodist Publication Association).

originally sought to restore these things, and soon became and remained, next to the original Wesleyan Connection, the most numerous body in the kingdom. In England their conference consists of two laymen to one minister. The church was introduced into Canada by emigrants from England, and subsequently into the United States by emigrants from England and Canada. Hugh Bourne, the real founder of the body, came to this country in 1844, forming churches in different places. Its progress has not been as great in the United States as in Great Britain and the colonies. There are three Annual Conferences, independent in government, known as the Eastern, the Pennsylvania, and the Western. In 1877 the denomination had 3332 members, scattered over eight States, and thirteen years later it reported 4764.

During its brief history the FREE METHODIST CHURCH has furnished many illustrations of heroic self-denial, and has succeeded in introducing its societies into thirty States. Its Southern California Conference has been in existence four years, and is divided into two districts, yet there are but 285 members in full and 28 probationers. There are 10 stationed preachers, and their entire receipts for support were less than $4000. The Oregon and Washington Conference at the close of ten years shows 684 members and 178 probationers. The receipts of its 20 pastors were less than $5000. The Genesee Conference, which includes the region in which the church was founded, is thirty-five years old, and reports 1759 members and 267 probationers, and the average income of its pastors for their services are a little more than ninety cents per day.

The gain in full members was but 2 from 1890 to the close of 1894, the total in the latter year being 22,112. There were, however, in the statistical summary 430 probationers. Limited as are the resources of this small

number, it endeavors to maintain foreign missions in Africa, India, San Domingo, and Japan. In East Africa the members number 24; in Natal, South Africa, 9; in India they have 1 station, no members reported; and the property is valued at $1150. The total receipts for foreign missions for the year ending October, 1894, were $2900, and for the preceding four years $20,669.

The denomination has given much attention to educational development, and supports Greenville College in Illinois, Chesbrough Seminary in New York, the Washington Springs Seminary in South Dakota, the Evansville Seminary in Wisconsin, the Seattle Seminary in Washington, the Spring Arbor Seminary in Jackson, Mich., the Wessington Springs Seminary in South Dakota, and the Neosho Rapids Seminary in Kansas.

Like the Wesleyan Connection of America, the Free Methodists expel members who join and continue in any society which requires an oath, an affirmation, or a promise of secrecy as a condition of membership. It prohibits the use of intoxicating wine in celebrating the Lord's Supper, and by a specific resolution forbids the wearing of gold wedding-rings.

Besides these there are twelve independent organizations in Maryland, one in the District of Columbia and one in Tennessee, the total membership being 2500. Some of them were founded by laymen of wealth, and their church property is valued at more than a quarter of a million dollars.

The UNITED BRETHREN IN CHRIST is supposed by many to be a branch of American Methodism. The association between their founders and the similarity of their origin have often been noted. When Asbury was consecrated to the office of bishop, William Otterbein, who more than any other deserves the name of the founder of

the United Brethren, was requested by Asbury to assist in the service, and the affectionate relation continues between all branches of Methodism and the United Brethren, though the body does not come within the scope of this work. It is treated fully and luminously by D. Berger, D.D., in volume xii. of the American Church History Series.

Albright, the founder of the EVANGELICAL ASSOCIATION, trained a Lutheran, converted under Reagel, an independent preacher, declared his adherence to the Methodists, but under the influence of a divine call left the body. Much similarity exists between Methodism and the Evangelical Association, but it is in every sense of the word a distinct organization, deriving its original impulse from another source.[1]

[1] See volume xii., American Church History Series, "Evangelical Association," by Samuel P. Spreng.

CHAPTER XXIV.

SALIENT POINTS IN THE PROGRESS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE first General Conference of the Methodist Episcopal Church, South, vigorously discussed, from its point of view, the action of the authorities of the Methodist Episcopal Church, and particularly the course pursued by the official organs at New York and Cincinnati, which, it declared, "attacked the provisions of the Plan of Separation with an emphatic and unscrupulous hostility. With an unflinching purpose worthy of a better cause they have denounced it as unconstitutional; contemned the authority which enacted it; advised resistance to it; pledged character, influence, and religion for its overthrow. . . . The terms 'schismatics,' 'disorganizers,' and 'seceders' have become stereotyped phrases of reproach, to the detriment not only of the spirit and unity of good brotherhood between the two great divisions of the Methodist Episcopal family, but also of the character of the General Conference which by so great a majority of votes adopted the plan." It further declared entirely groundless the charges against Bishops Soule and Andrew of violating the plan, restating the general position of the Southern church upon the questions involved in the slavery controversy.

The report of the Committee on Temperance was an

uncompromising condemnation of intemperance and the liquor traffic,[1] but the body refused to adopt the original resolution, "That, in the judgment of this General Conference, the manufacture and sale of intoxicating liquors, or their use as a beverage, is inconsistent with the moral and religious character of a Methodist." The resolution actually passed was, "That we recommend the members of our church to unite their efforts in promoting the great temperance reformation now in successful operation."

The Committee on Missions, of which Capers was chairman, provided that, where separate accommodations for ministering to the colored people do not exist, they should be included in the same pastoral charge with the whites, both classes forming one congregation with separate sittings, as the practice usually had been. At camp-meetings colored people were to be furnished with accommodations at the back of the stand for the holding of prayer-meeting, while the whites would proceed with their prayer-meeting in front. Planters, with the consent of the Quarterly Conference, who did not think the general scheme sufficient for the instruction of their people, were authorized to employ a local preacher to serve them at their plantations, provided the same were done at hours which did not interfere with the regular public worship.

Transylvania University, at Lexington, Ky., was practically adopted by the denomination. The Nashville, the Southern, and the Richmond "Christian Advocates" were made official. John B. McFerrin was elected editor of the Nashville, William M. Wightman of the Southern, and Leroy M. Lee of the Richmond "Christian Advocate"; assistant editors were also elected. H. B. Bascom, by a rising and unanimous vote, was made editor of the "Quarterly Review," and Lovick Pierce was delegated to visit

[1] "Journal of the General Conference of 1846," pp. 59–61.

Hubbard Hinde Kavanaugh

the General Conference of the Methodist Episcopal Church in Pittsburg.

A pastoral address was issued, in which the subject of slavery occupied a large place, the position being taken that, instead of the least departure from the law of the church respecting slavery, the Southern conferences had "strictly adhered to it throughout the whole struggle," and that, while they "did not claim to be better, more devoted, more worthy of imitation as Christians than [their] brethren of the North, in everything essential, everything peculiar to Methodism [they] believed the impartial evidence of history would be that [they] had been not only equal, but, in fact, even *uniquely* loyal and true to the duties and hopes of our end and calling as American Wesleyan Methodists." [1]

The second General Conference was held in St. Louis, Mo., in April, 1850, and after the organization Bishop Andrew read the episcopal address, which bristled with criticisms of the proceedings of the Methodist Episcopal Church, particularly with reference to its treatment of Lovick Pierce. On this subject indignation in expression took the form of irony: "The Plan of Separation was repudiated; the Southern claim to any portion of the Book Concern was denied; and the very men who from sheer hatred to slavery drove the South into separation proved their sincerity and consistency by not only retaining all the slave-holding members already under their charge, but in making arrangements to gather as many more into the fold as practicable."

It was at this conference that Henry B. Bascom, whose career had steadily gathered a more brilliant luster, was elected bishop.

The important decision was made that it is inconsistent

[1] "Journal of the General Conference of 1846," pp. 110–112.

with the constitution and laws of the church to depose from the ministry any one convicted of immoral conduct without, at the same time and by the same act, expelling him from the church; and that "the only legal decisions recognized by the Discipline in case of trial for immoral conduct are acquittal, suspension, and expulsion."[1] This action was suggested by the case of a minister who had indulged in the "intemperate and improper use of ardent spirits, and admitted himself to have been of set purpose drinking in the city of Richmond." The Annual Conference had merely deprived him of authority to exercise the functions of the Christian ministry, and recorded, in answer to the question, "Who have been expelled from the connection?" "No one; S—— B—— has been put out of the ministry."

It was decided that the interests of Transylvania University could be more advantageously secured if it were managed by the Kentucky and Louisville Annual Conferences than by a continuance of the existing relations, under which its supervision devolved upon the General Conference. Edmund W. Sehon was elected missionary secretary, Moses M. Henkle, editor of the "Ladies' Companion," Samuel A. Latta of the "Methodist Expositor," David S. Doggett of the "Quarterly Review," Chauncey Richardson of the "Texas Wesleyan Banner," and Samuel Patton of the "Methodist Episcopalian."

The task of entertaining the third General Conference, which began May 1, 1854, devolved upon the city of Columbus, Ga. The death of Bascom in his first year as a bishop, in the maturity of his faculties, influence, and usefulness, was deplored. The Book Concern was permanently located at Nashville. The bishops were instructed to visit the Indian and colored missions, and in order that

[1] "Journal of the General Conference," p. 207.

E. M. Marvin

they might be able to do this and perform other important functions, it was ordered that there be three additional bishops. On the first ballot George F. Pierce, of Georgia, was elected. He was the son of Lovick Pierce, and had been a minister twenty-three years, during which time he had filled circuits and stations, had been presiding elder, president of Georgia Female College, and for some years prior to his election president of Emory College. He was an extraordinary preacher, having every physical, mental, emotional, and moral element necessary to the highest oratory.

The next chosen was John Early, who was sixty-eight years old and had been a minister forty-seven years. As a revivalist, administrator, and organizer he seemed to have endless resources of practical wisdom, and was the first book-agent appointed after the organization of the church. On one of his circuits he received five hundred members into the church, and at the camp-meeting in Prince Edward County, Virginia, under his charge, one thousand persons were converted in seven days.

Hubbard H. Kavanaugh, of Kentucky, was the third elected. He was fifty-two years of age, and had been a minister twenty-nine years, filling the most important stations in the State, and was a connecting link with the earliest times, having been ordained by Bishops McKendree and Roberts. He was an eloquent preacher, majestic when at his best, not always systematic, but, like Bramwell of England, if he sometimes seemed to wander, it was always "from the text to the heart."

The church was now in receipt of the portion of the funds of the Book Concern assigned to it by the Supreme Court, and was able to appropriate seventy-five thousand dollars to the erection of suitable buildings.

The conference felicitated itself on the large number

of educational institutions under its patronage. Among them were 38 schools, seminaries, and colleges exclusively devoted to females, 23 for males, and 6 coeducation institutions. Among these 7 were in the Indian Mission Conference, having 425 pupils, of whom 100 were in manual-labor schools. The most important colleges for men were Randolph Macon, La Grange, Wofford, Emory, and Emory and Henry, then sixteen years old.

The report of the commissioners appointed to settle disputes concerning the division of the property of the Book Concern expressed gratitude for the kind offices of Judge McLean, of the Supreme Court of the United States, who attempted the delicate office of mediator and presided at a joint meeting of the commissioners. Finally they said: "We should not do justice to our feelings if we forbore to express our great satisfaction with the Christian courtesy and kindness which marked the intercourse of the Northern commissioners and agents in negotiating the final settlement of the New York controversy. They met us on the platform of candor, liberality, and strict justice. . . . Nor was there a feeling or a word, so far as we can judge, which in a dying hour either party would wish to blot from the pages of memory." They reported less harmony with the representatives of the Cincinnati property, and said that all the honorable judges of the Supreme Court were present at the hearing of the case except Judge McLean, who, from motives of delicacy, declined to sit; and the commissioners reported the decree of the Supreme Court in their favor and apprised the conference that some years would be required to complete the settlement.

The conference was encouraged by the increase during the last four years, the net gain being 83,047, making the membership 603,303.

At the General Conference of 1858, which sat in the

D. S. Doggett.

hall of the House of Representatives at Nashville, Tenn., all the living bishops, Soule, Andrew, Paine, Pierce, Early, and Kavanaugh, were present. Since the last conference the beloved William Capers had died in his sixty-fifth year. He was of national repute as an orator and had traveled abroad, was a constant reader of a few of the best books of general and theological literature, and had trained himself to rapid mental combination—to the readiness and alertness which come from concentrated reflection. He used neither manuscript nor brief, employed no formal divisions, "yet his delivery was refined, graceful, and self-restrained."[1] On special occasions his word was attended with overwhelming power, whether in consolation or warning. The conference declared that his greatest honor would be that of founder of missions to the blacks in his native State.

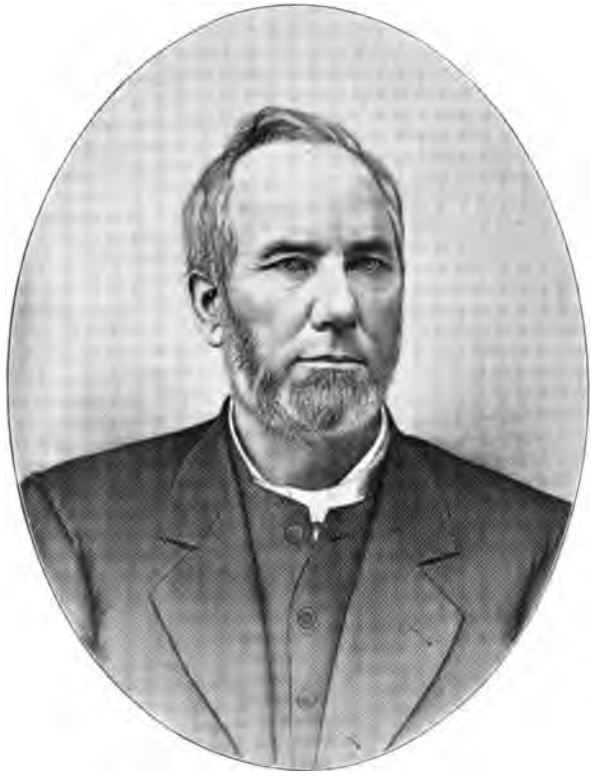
The bishops reviewed the work in general, giving particular attention to those points where it came in contact with that of the Methodist Episcopal Church. They besought the conference to order that there should be no more weekly papers published than the church could support *creditably*, urged the more adequate endowment of literary institutions, deprecated the agitation of the subject of lay delegation, enforced the connectional principle, and besought the conference, when electing men to fill the various offices of the church, not to consider from what part of the work they came. On this subject their address contains a passage admonitory to all Christian churches: "Take, for example, the election of men to fill the various offices of the church. What should be the question asked in reference to the candidate proposed? Should it not be, 'Is he well qualified for the work to which we design to call him?' Of what conceivable importance can it be where he was born or to what confer-

[1] Sketch by Bishop Wightman.

ence he belongs? It seems to us the only question should be, 'Is he the man best fitted for the work?' and if so, that should determine our action. But if, departing from this straightforward principle, we choose men to fill important positions in the church not because they are well qualified for the work, but because they happen to belong to certain sections of the church, shall we not introduce incompetency and confusion into the church of God, and bring our ecclesiastical elections into disgraceful conformity with the contemptible trickery and demagogism which but too frequently disgrace our political elections?"[1]

The conference recommended to the church the support of a plan to erect a more spacious edifice in the federal capital than the little band of Southern Methodists there were able to compass. The Alabama Conference, December 15, 1856, had by memorial urged the General Conference to expunge from the General Rules the following, to wit, "The buying and selling of men, women, and children with an intention to enslave them," and had requested the bishops to pass the resolution around to all the Annual Conferences. This had been done, with the result that 1160 had voted to concur, and 311 not to do so. There was therefore a surplus over the constitutional majority of three fourths; but three of the conferences, the Pacific, Kansas Mission, and Indian Mission, had had no opportunity of voting on the resolution. This occasioned much debate, as some wished to proceed without regard to this informality. After the committee to which the subject was referred had reported, a special committee of six was ordered, to which the resolutions, amendments, and the entire question were committed. The report of that committee, as adopted on a vote of one hundred and forty-one yeas to seven nays, is as follows:

[1] "Journal of the General Conference of 1858," p. 401.



H. A. McTyeire.

"The committee appointed to report a preamble and resolutions in regard to the expunction of the rule in the General Rules forbidding 'the buying and selling of men, women, and children with an intention to enslave them,' beg leave to report the following as the result of their deliberations:

"WHEREAS, The rule in the General Rules of the Methodist Episcopal Church, South, forbidding 'the buying and selling of men, women, and children with an intention to enslave them' is ambiguous in its phraseology and liable to be construed as antagonistic to the institution of slavery, in regard to which the church has no right to meddle, except in enforcing the duties of masters and servants as set forth in the Holy Scriptures; and WHEREAS, A strong desire for the expunction of said rule has been expressed in nearly all parts of our ecclesiastical connection; therefore,

"*Resolved*, 1. By the delegates of the Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, that the rule forbidding 'the buying and selling of men, women, and children with an intention to enslave them' be expunged from the General Rules of the Methodist Episcopal Church, South.

"*Resolved*, 2. That, in adopting the foregoing resolution, this conference expresses no opinion in regard to the African slave-trade, to which the rule in question has been 'understood' to refer.

"*Resolved*, 3. That the bishops or others presiding in the Annual Conferences be, and are hereby, instructed to lay the foregoing resolutions before each of the Annual Conferences at their next ensuing sessions for their concurrent action.

"*Resolved*, 4. That the president of each Annual Conference shall be required, as soon as possible after the ad-

journment of the conference, to report to the book-editor the vote on the resolution to expunge the rule in question; and when the book-editor shall have received returns from all the Annual Conferences voting on the said resolution, he shall lay the information before one of the bishops; and if it shall be found that there is a concurrence of three fourths of all the members of the Annual Conferences present and voting on the resolution in favor of the expunging of the rule, the bishop shall direct the book-editor to expunge it accordingly.

"*Resolved*, 5. That if any Annual Conference or Conferences refuse or neglect to vote on the aforesaid resolution, the members of such conference or conferences shall not be counted for or against the expunging of the rule.

"*Resolved*, 6. That the publication of the foregoing preamble and resolutions in the church papers shall be considered a sufficient notification of the action of this conference in the premises.

"*Resolved*, 7. That the bishops are respectfully requested to set forth in the pastoral address the platform occupied by the Methodist Episcopal Church, South, on the relation of masters and servants, agreeably to the principle contained in the foregoing preamble and resolutions.

"All of which is respectfully submitted.

"THOMAS O. SUMMERS, *Chairman.*

NASHVILLE, May 18, 1858.[1]

In the pastoral address the conference presents for the purpose of justifying this action the following views: After the Southern churches had been organized in one denomination the Discipline still contained the rule and the section on slavery. The section was anomalous. While denouncing slavery as an evil, and pledging the

[1] "Journal of the General Conference of 1858."

JOHN C. KEENER.

church to its extirpation, it provided by statute for its allowance and perpetuation. Four years before the conference had abolished the section, but the rule still remained. Its removal they believed to be demanded by loyalty as citizens under the Constitution of the country, by consistency, by fidelity to the people whom they served and the institutions in which they lived; that the removal would place them upon a Scriptural basis; they could then carry out the ideas taught by St. Paul; they could circulate the Discipline without note or comment; they would then have surrendered to Cæsar the things which are his, and could hold themselves "debtors to the wise and the unwise, the bond and the free," and, unchallenged by the jealous and distrustful, "preach Christ alike to the master and the servant, secure in the confidence and affection of the one and the other."[1]

The Committee on Episcopacy reported serious complaints against Bishop Early, to which he replied at length. The charges were that "in the conference and stationing-room he had been too arbitrary and discourteous to some of the preachers." Resolutions were offered, recognizing his advanced age and increasing infirmities, approving his character, and releasing him from the duties of episcopal visitation. The conference finally passed these resolutions: "That, after a patient consideration of the complaints made against Bishop Early, the conference deeply regrets that there is any ground for said complaints; nevertheless, inasmuch as the complaints do not impeach the purity of his character nor his fealty to the church, but refer to the manner of his administration; and, further, in view of the explanation made by Bishop Early, and his expressed willingness to guard against giving offense in the future on the point above referred to, his character do now pass.

[1] "Journal of the General Conference of 1858," pp. 585, 586.

Also, that in the action had in the case of Bishop Early this conference does explicitly and emphatically disavow any intention of interfering with the episcopal prerogative in fixing the appointments of the preachers."

The publishing department of church work was thoroughly organized on the report of a committee of which J. B. McFerrin was chairman. The fees which the counsel received for prosecuting the claims of the Methodist Episcopal Church, South, as stated in the report of the commissioners, are interesting as indicating what at that time was demanded by eminent counsel. Daniel Lord and Reverdy Johnson were paid $2500 each. This was for services before the Court of the United States for the Southern District of New York. The latter, for arguing the Ohio case, demanded $4000, which he subsequently reduced to $3000; but the chairman of the board of commissioners would not consent to this, and Mr. Johnson avowed his purpose to begin a suit.[1]

McFerrin was elected agent of the Book Concern, H. N. McTyeire taking the place which this election made vacant as editor of the Nashville "Christian Advocate." O. P. Fitzgerald was elected editor of the "Pacific Methodist." The increase in membership was greater even than that which gladdened the preceding conference, for it amounted to 95,862. When the conference balloted upon the place of holding the next session, New Orleans received a majority of votes; April 1, 1862, was chosen as the time.[2] The church continued to increase, having a membership in 1860 of 757,209, of which 207,776 were

[1] For the consultations, briefs, preparation for, and argument before the United States Circuit Court the Methodist Book Concern paid Rufus Choate and George Wood each $2000, and E. L. Fancher $1000; the last-named was paid an additional sum for subsequently arguing against an appeal as to the sum taken by Daniel Lord for the Methodist Episcopal Church, South, from the decision of a Master.

[2] "Journal," p. 548.

ALPHEUS W. WILSON.

colored. The number of traveling preachers was 2784, including those upon trial.[1]

The Civil War began within a few months, in which twenty-one hundred and ten battles were fought, the large majority occurring upon territory covered by the Methodist Episcopal Church, South.[2] McTyeire says that "the distresses of war were intensified by the impoverishment and confusion which follow invasion and defeat. . . . Hundreds of churches were burned, or dismantled by use as hospitals, warehouses, or stables. College endowments were swept away and the buildings abandoned. Annual Conferences met irregularly or in fragments; the General Conference of 1862 was not held, and the whole order of the itinerancy was interrupted; the church press was silent, and many of the most liberal supporters of the church and its institutions were reduced to abject want."[3] The publishing-house had been seized by military officers and put into commission as a United States printing-office. The missionaries in China had been cut off from communication with the home board. McTyeire pays a tribute of gratitude to the treasurer of the Missionary Society of the Methodist Episcopal Church for indorsing the drafts in the hands of the home board, saying that "whatever mitigates the logic of war is a charity to the human race."[4]

By 1866 the number of traveling preachers was reduced to 2488, and colored members to 48,742, and the Indian Mission work, that in 1860 had 4160 members, was reduced to 701.[5] The Indian Territory was overrun by the troops, and, many of the chiefs having enlisted under the Confederate banner, their tribes and families were dis-

[1] "Year-book of the Methodist Episcopal Church, South, for 1896."
[2] Official reports of Surgeon-General Barnes.
[3] McTyeire's "History of Methodism," p. 664.
[4] *Ibid.*, p. 665.
[5] "Year-book of the Methodist Episcopal Church, South, for 1896."

persed. In 1865, after the close of the war, the bishops issued an address declaring that, "whatever banner had fallen or been folded up, that of Southern Methodism was yet unfurled; whatever cause had been lost, that of Southern Methodism survived."[1]

The General Conference of 1866, which had been appointed to meet in New Orleans, April, 1862, convened there April 4, 1866. The first official action of importance was the passage of this resolution: "That the General Conference of the Methodist Episcopal Church, South, fully approves the action of Bishop Early in admitting the Baltimore Annual Conference into the fellowship of the Methodist Episcopal Church, South; and that we cordially receive and recognize the delegates elected from that conference as members of the General Conference of said church, now in session in the city of New Orleans."

The bishops officially reported that they were compelled in the early part of the war to confine their episcopal visitations to the territory east of the Mississippi River, though Bishop Kavanaugh, who lived within the Federal lines, visited the Missouri, the St. Louis, and the two Kentucky conferences, also the California. They report that, with few exceptions, the Annual Conferences had been held; that, however, extraordinary exigencies required them to depart from the strict letter of the law; that the missionary work had been well-nigh ruined; that the reorganization of the Book Concern was necessary; and that the condition of the periodical press was such that it would be wiser to unite conferences in the publication of a smaller number, which could thus be better supported and further improved.

The conference, in harmony with the precedents of early

[1] McTyeire, p. 666.

LINUS PARKER.

Episcopal Methodism, resolved itself into a committee of the whole, but placed a bishop in the chair. Bishop Andrew, at his own request, was released from active participation in the official responsibilities of the episcopal office.

On motion of Holland N. McTyeire, it was resolved, on an aye and no vote of ninety-five to fifty, "That it is the sense of this General Conference that lay representation be introduced into the Annual and General Conferences." A committee of one from each delegation was appointed to prepare and report plan. A. H. Redford was elected book-agent, I. G. John, editor of the Texas, W. C. Johnson of the Memphis and the Arkansas, D. R. McAnally of the St. Louis, J. E. Cobb of the Arkansas, E. H. Myers of the "Southern Christian Advocate," and O. P. Fitzgerald of the "Christian Spectator."

Attempts were made to change the name of the church, "Episcopal Methodist" being proposed by J. B. McFerrin and C. F. Deems, and "Methodist" by E. H. Myers. A motion to change the name of the church with an unfilled blank passed. Among the names voted for were "Methodist Church," "Methodist Episcopal Church in America," "Southern Methodist Episcopal Church," "Southern Methodist Church," "Wesleyan Episcopal Church," "Episcopal Methodist Church," "Methodist Episcopal Church," "Methodist Church, South." At one stage the "Methodist Church" had one hundred and eleven votes to twenty-one. The title "Episcopal Methodist Church" was adopted by ayes and noes of eighty-six to thirty-eight, and it was ordered that this should be the name, "provided that three fourths of the members of the Annual Conferences present and voting shall have concurred in the aforesaid ordinances." This great movement was taken in hand with a promptness contrasting not unfavorably with the

hesitation on the subject which persisted for some years in the larger body.

The conference adopted the report of the committee on changes of economy, and removed all time limit relating to a term of service in any one appointment. The conference resolved, in view of the fact that the vote of the General Conference on the extension of the pastoral term was nearly equally divided, and the change proposed was one fraught with vital consequences, that the action repealing the law of limitation and leaving the term of the pastorate to the discretion of the appointing power should not take effect unless approved by a majority of the members of the Annual Conferences present and voting.

The plan of lay representation submitted to the conferences provided that four laymen, one of whom might be a local preacher, should be chosen annually as representatives to the Annual Conference from each presiding elder's district by the district stewards, or in such other manner as the Annual Conference may direct, and that they should participate in all business of the conference except such as involved ministerial character and relations. The representatives must be twenty-five years of age and have been for six preceding years members of the church.

The number of lay and clerical representatives should be equal in the General Conference, and the lay representatives were to be elected by the lay members of the Annual Conference. No conference should be denied the privilege of two lay delegates. Ministers and laymen should deliberate in one body, but on a call of one fifth of the members the lay and clerical representatives should vote separately. The resolutions submitting to the Annual Conferences the action repealing the law of limitation were reconsidered and laid on the table. It was then re-

JOHN C. GRANBERY.

solved, by a vote of seventy-two to forty-nine, to extend the pastoral term from two to four years.

The system of receiving candidates for church-membership upon probation was abolished; attendance upon class-meetings was made voluntary; and provision was made for meetings, once a month, of all members of the church and resident members of an Annual Conference, or on circuits at least every three months. Authority was given to these meetings to strike off the names of any who, on account of removal or other cause, had been lost sight of for twelve months, with the provision that if such appeared and claimed membership they might be restored by a vote of the meeting.

McTyeire, who at that time favored the removal of a time limit, became convinced by experience as bishop that the church escaped a very great evil by repealing the act immediately. He speaks thus: "At one time a motion was favorably entertained to remove the limit altogether, leaving the appointment for one year only, but to be repeated at the discretion of the appointing power. This, however, was reconsidered, none objecting more to the extension of discretion than the bishops. If they, for the good of the whole work, must move the preachers, the law must keep them movable." [1]

Four bishops were chosen: William M. Wightman, Enoch M. Marvin, David S. Doggett, and Holland N. McTyeire.

Wightman was born in Charleston, S. C., January 29, 1808. His life covered the whole period of constitutional Methodism. He had been a minister thirty years, and had been pastor, presiding elder, professor, editor, and college president.

Marvin was a descendant on his father's side from early New England settlers, and on his mother's from a

[1] McTyeire's "History of Methodism," p. 667.

Welsh family. He was born in Warren County, Missouri, June 12, 1823, and began to preach in 1842, a year after he was converted. Ten years were spent in mission, circuit, and station work, after which he was made presiding elder. He filled several pastorates in St. Louis and served as chaplain in the Confederate army. At the close of the war he became a pastor in Texas. He was famous for social qualities and also for genuine unction as a preacher.

Doggett was a native of Virginia and was fifty-six years old when chosen bishop. His great-grandfather was an English clergyman, who settled in that colony and during colonial times was a rector of an English church there. His parents were converted in 1792 and opened their house for Methodist preaching. He began to preach when less than twenty years of age, and speedily attained fame for eloquence and efficiency, and in 1841 was elected professor of mental and moral philosophy at Randolph Macon College. From 1851 to 1858 he was editor of the "Southern Methodist Quarterly Review," and during six of the years regularly appointed pastor of one of the largest city stations. After a term of service as presiding elder he became pastor in Richmond.

McTyeire, a South Carolinian, was born July 28, 1824. He studied at Randolph Macon College; was admitted on trial in the Virginia Conference, November, 1845; preached in Alabama and Louisiana; and had been professor of mathematics and ancient languages in his alma mater, editor of the New Orleans "Christian Advocate" and of the "Christian Advocate" at Nashville, Tenn.

On the 6th of March, 1867, Bishop Soule died at Nashville, Tenn. He had been a minister more than sixty-seven, and a bishop forty-three, years. When the General Conference of 1870 convened in Memphis, Tenn., his colleagues paid him a fitting tribute.

ROBERT K. HARGROVE.

Bishop Janes and W. L. Harris, representing the Methodist Episcopal Church, appeared and made a statement based on action of the General Conference of the Methodist Episcopal Church on the subject of union. There were certain complications in the resolutions of the General Conference, which they represented, which led the conference to the conclusion that the original purpose did not contemplate propositions of union with the Methodist Episcopal Church, South, and that they were not clothed with power to treat for union. The conference resolved, "That it is the judgment of this conference that the true interests of the church of Christ require and demand the maintenance of our separate organization." It also referred to the action of the bishops of the Methodist Episcopal Church, South, at its last annual meeting, which defined the position of the church and approved the same.

"Great courtesy," says the "Journal of the Methodist Episcopal Church, South," "marked the spirit and conduct of the ambassadors from the Methodist Episcopal Church;" and the account of their reception shows that it was fully reciprocated. The complimentary resolutions close thus: "That we tender to the Rev. Bishop E. S. Janes and the Rev. W. L. Harris, members of the commission now with us, our high regards as brethren beloved in the Lord, and express our desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established."

Another attempt was made to change the name of the church. After discussion the proposition was laid on the table among the unfinished business. Atticus G. Haygood was elected Sunday-school secretary, and John

Christian Keener bishop. He was born in Baltimore, February 7, 1819, prepared himself for college at Wilbraham, Mass., and was graduated as a member of the first regular class in Wesleyan University in 1835. In 1843 he joined the Alabama Conference on trial and three years later was sent to New Orleans. There he remained twenty years, filling three pastorates and the presiding eldership of the New Orleans district. From 1866 until his election as bishop he edited the New Orleans "Christian Advocate."

The Conference of 1874 convened in Louisville, Ky. Bishop Andrew had died March 2, 1871, and Bishop Early November 5, 1873. The increase of the church had been marvelous. Notwithstanding 60,000 members had withdrawn to form the Colored Methodist Episcopal Church, there was a gain of 126,299. The bishops also reported "wonderful progress in church-building both as to the number of houses, style of architecture, and accommodations for comfort at all seasons." They deplored the fact that the great body of the people persisted in believing that the General Conference of 1866 abolished class-meetings, not only as a test of membership, but as a Methodist institution, and called for action to destroy the latter impression. The fraternal delegates from the Methodist Episcopal Church were Albert S. Hunt, Charles H. Fowler, and General Clinton B. Fisk. The "Journal" records that their addresses were characterized by "excellent taste, great ability, and warm fraternal sentiments."

Arrangements were made for the Cape May Commission.[1] An official address was received from the British Wesleyan Conference, signed by George C. Perks, the president, and Gervase Smith, the secretary. It referred to the fact that hitherto the body had not sought intercommunion, assigned the existence of slavery as the cause, and

[1] See vol. ii., pp. 233, 234.

WILLIAM W. DUNCAN.

thanked God that it had passed away. In replying the General Conference expressed itself thus: "Being aware of the light in which the heated denunciations of sectional prejudice and misunderstood surroundings have caused us to be viewed, . . . we have calmly waited for time to soften asperities of feeling. . . . Believing that ecclesiastically we have occupied no ground which is not strictly Scriptural, or different from that occupied by the venerable founder of Methodism and the other great bodies of the Wesleyan family, we have not been able to see why your venerable body has failed to recognize us hitherto." The conference declined even to state the grounds of its former or present position, or to attempt any defense, but affirmed itself entirely willing to leave its vindication "to impartial history and calmer times," and "content to rejoice that an era of clear views has dawned."

The General Conference of 1870 had adopted, by a vote of one hundred and sixty-four to four, a proposal to change the Discipline so that, in case a rule or regulation was adopted by the General Conference which, in the opinion of the bishops, was unconstitutional, they should have power to present their objections thereto with their reasons in writing. If then the General Conference should by a two-thirds vote adhere to its action, it should take the course prescribed for altering a restrictive rule, and if thus passed upon affirmatively the bishops should announce that such rule or regulation took effect from that time. These resolutions were submitted to the several Annual Conferences and were concurred in, the vote being two thousand and twenty-four yeas to nine nays, and the Discipline was changed in harmony therewith.

The Book Concern being in financial difficulties, John B. McFerrin was elected agent, the enormous debt of $356,843 was bonded, and, aided by a committee consist-

ing of leading business men, McFerrin, at the age of seventy-one, went forth to sell the bonds and place the institution on a paying basis.

The conference recognized the magnificent gift of Mr. Cornelius Vanderbilt, of New York, of over $500,000 to build and endow a university under the control of the Methodist Episcopal Church, South, the corner-stone of which had been laid April 24, 1872.

The Conference of 1878, meeting at Atlanta, Ga., referred the question of the church name to a special committee, on whose report it resolved that the question had been finally settled by rejection, that the time for such change, if it ever existed, was past, and that there should be no further agitation of the matter. The agreement reached by the Cape May Commission, establishing formal fraternity, was approved. C. D. Foss and W. Cumback presented fraternal greetings from the Methodist Episcopal Church, and an incident of special significance was the response of Pierce, then in his ninety-fourth year. The death of Bishop Marvin, which had taken place November 26th of the preceding year, was recognized with grief, which was mingled with gladness that his life had been such that, though dead, he would speak while the church should last. The surpassing eloquence and power of George Douglas, fraternal delegate from Canada, were a delight and astonishment to the conference.

It was with great joy that the General Conference of 1882 convened at Nashville. The force of ministers had increased 247, and the membership amounted to 860,687. Contributions to foreign missions had increased $111,438.-01, and the amount in the last showed a handsome advance upon the sum received in the preceding quadrennium. The Indian Mission had steadily grown, there being in that conference over 5000 members. The Mexican Bor-

CHARLES B. GALLOWAY.

der, the Central Mexican, the China, and the Brazil missions presented favorable indications.

The Woman's Foreign Missionary Society, then four years old, had already justified the enthusiasm with which its organization was heralded to the church. The publishing-house, whose liabilities four years before exceeded the assets by more than $100,000, now reported a surplus of $50,000.

The senior bishop, Paine, in the sixty-fifth year of his ministry, besought the conference to allow him to retire from future active service. Summers, the "editor of books," who had been secretary of every General Conference except the first, when he was assistant, died during the session of the conference. H. B. Ridgaway appeared as fraternal delegate from the Methodist Episcopal Church.

Alpheus W. Wilson, Linus Parker, Atticus G. Haygood, John C. Granbery, and Robert K. Hargrove were elected bishops.

Wilson was the son of Norval Wilson, a Methodist minister of distinction, and was born in 1834. He studied medicine, but entered the ministry at nineteen and had important appointments, but, failing in health, studied and practiced law. He afterward resumed the ministry, and had been an efficient secretary of the Board of Missions for four years.

Parker, fifty-three years of age, was a native of Rome, N. Y., and had been pastor, presiding elder, and editor of the New Orleans "Christian Advocate."

Granbery was born in Norfolk, Va., December 5, 1829, and was graduated from Randolph Macon College with the first honor of the class. He was a chaplain in the Confederate army, for a time was superintendent of chaplains for the Virginia Conference, and had been seven years professor in the theological department of Vanderbilt University.

Hargrove was not a member of the body which elected him bishop. He was born September 7, 1829, was graduated from the University of Alabama, had been pastor, presiding elder, college professor, and president.

Haygood on the day after his election solemnly declined to accept the position, on the ground that he could not lay down the important work which he then had in hand,—that of president of Emory College,—whereupon the conference resolved to elect no one in his place.

O. P. Fitzgerald was elected editor of the Nashville "Christian Advocate," W. H. Harrison, book-editor, Robert A. Young, secretary of the Board of Missions, J. W. Hinton, editor of the "Quarterly Review." The editors of the other periodicals officially recognized were elected by the delegations of the conferences of which the papers were respectively the organs.

A chapter which declared drunkenness an immorality was added to the Discipline, and where members are guilty of drinking spirituous liquors (except in cases of necessity) it was ordered that the rules for dealing with imprudent or improper conduct should be applied. It was further provided that members engaged in manufacturing or selling intoxicating liquors to be used as a beverage should be proceeded against in the same manner.

Four bishops died during the next quadrennium: Paine, October 19, 1882; Kavanaugh, March 19, 1884; Pierce, September 3, 1884; and Parker, March 5, 1885.

The episcopal address to the General Conference of 1886 at Richmond, Va., made enthusiastic reference to the centennial celebration, and said there would seem to be no room for doubt that fraternity is an accomplished fact. One million three hundred and seventy-five thousand dollars had been given in the Centennial Conference, mostly for local objects. The conference recognized with delight

EUGENE R. HENDRIX.

the largest quadrennial accession since the organization of the church—130,277. Vanderbilt University already had 519 students, and maintained mathematical, biblical, law, dental, pharmaceutical, and engineering departments. The biblical department had received a bequest of $40,000 from Mrs. Elizabeth Dickinson, of Memphis, Tenn. William H. Vanderbilt, son of the founder, had died and left so large a sum that his gifts now amounted to $460,000.

The conference amended the chapter in the Discipline on the subject of temperance by requiring that persons who manufactured or sold intoxicating liquors as a beverage should be dealt with as in the case of immorality, and not merely as in the case of imprudent or improper conduct. It also declared that it would continue to agitate the subject of prohibition as a great moral question. John Miley represented the Methodist Episcopal Church, William Briggs the Methodist Church of Canada.

Upon the subject of divorce the following resolution was passed: "No minister of the Methodist Episcopal Church, South, knowingly, upon due inquiry, shall solemnize the marriage of any person who has a divorced wife or husband still living; provided this inhibition shall not apply to the innocent party to a divorce granted for the Scriptural cause, or to parties once divorced seeking to be remarried."

William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, and Joseph S. Key were elected bishops.

Duncan was born December 27, 1839, at Randolph Macon College, Virginia, where his father was professor of ancient languages. He was graduated from Wofford College, Spartanburg, S. C.; joined the Virginia Conference in 1859; was pastor, a portion of the time chaplain, till 1875, when he became professor of mental and moral science in his alma mater; there he remained until made

bishop, though constantly preaching and in great demand for platform addresses.

Galloway was born in Mississippi, September 15, 1849, was graduated from the University of Mississippi in 1868, and later in the year entered the conference of the same name. His success as a pastor was marked from the outset, and his eloquence in the cause of temperance and other forms of philanthropy gave him deserved popularity throughout the State; for the last four years he was editor of the New Orleans "Christian Advocate."

Hendrix was born in Fayette County, Missouri, May 17, 1847. He was graduated from Wesleyan University in 1867 and from Union Theological Seminary in 1869. After three pastorates in his native State and a journey round the world with Bishop Marvin, who visited the missions of the church, he was elected president of Central College, Fayette, Mo., and there remained till chosen bishop.

Key is a native of La Grange, Ga., where he was born July 18, 1829. He was converted in 1847, was graduated the next year from Emory College, and at once entered the Georgia Conference. He had spent eleven years in Macon as pastor and presiding elder, and thirteen in Columbus in similar capacities.

When the General Conference assembled in Atlanta in 1890 the number of preachers and members had reached 1,177,150, a gain of 186,156; corresponding addition had been made to the ministry.

Bishop McTyeire died February 15, 1889. So valuable had been his services in promoting the foundation and endowment of Vanderbilt University that the conference, after commending him in every capacity, declared that "nothing would give him more durable honor than the great service rendered in forming and directing Vanderbilt University; that it is a grand monument to the mem-

JOSEPH S. KEY.

ory of its founder, and hardly less to the name of McTyeire."

Certain ministers having been speaking publicly and privately of the reformed theater and the legitimate drama, the conference, after various attempts were made to postpone the resolution, declared such expressions to be misleading and dangerous, and the more so if they emanated from a preacher of the gospel. By a rising vote they denounced the Louisiana State lottery as a national disgrace, and expressed most profound sympathy for their brethren of Louisiana, promising to aid them by all proper means to rid themselves forever of that and all other lotteries.

The committee ordered by the last General Conference to revise the hymn-book had finished its work to the satisfaction of the church. S. A. Steel, who had been fraternal delegate to the General Conference of the Methodist Episcopal Church of 1888, reported his reception. Frank M. Bristol and Robert E. Pattison, fraternal messengers from the Methodist Episcopal Church, were heard, and this resolution was passed: "The conference recognizes in their words that we have common antagonisms to overcome, and in their spirit that we are all looking for victory to the same source of power." This characterization included also the addresses of the fraternal delegates from the Wesleyan Methodist Conference of Great Britain and Ireland.

The conference resolved that it would deplore "organic union of all Protestant churches as an evil which would intensify the differences sought to be removed, and clog for centuries the wheels of progress in Christian thought and work," and respectfully declined "to appoint a commission to meet a similar commission appointed by the bishops of the Protestant Episcopal Church for the purposes indicated in their declaration."

Atticus G. Haygood and Oscar P. Fitzgerald were elected bishops. Haygood was born at Watkinsville, Ga., November 19, 1839; was graduated from Emory College, Georgia, in 1856, licensed in his senior year to preach, and joined the Georgia Conference. After service in the pastorate and presiding eldership, in which he manifested superior executive ability, he was elected in 1870 editor of Sunday-school books, and in 1876 president of his alma mater, a part of the time editing the "Wesleyan Advocate" at Macon, Ga. Declining the episcopacy, to which he was elected in 1882, he became agent of the Slater Fund, a trust "to be administered in no partisan, sectional, or sectarian spirit, but in the interest of a generous patriotism and enlightened Christian faith." To do this he resigned his presidency. He became celebrated as an author of progressive ideas, his most important work being "Our Brother in Black."

Fitzgerald is a North Carolinian of Caswell County, where he was born August 24, 1829. After an academy education he took up journalism, next taught school, and then went upon the staff of the Richmond "Examiner." From being "sick nigh unto death" he arose a changed man, entered upon a religious life, became a minister, and went to California, where he was successively pastor, college agent, editor of the "Pacific Methodist" and the "Christian Spectator," and State superintendent of public instruction. His last function was that of editor of the Nashville "Christian Advocate."

A proposal was brought forward to make the bishops *ex officio* members of the General Conference. The Committee on Episcopacy, to which it was referred, did not concur in the recommendation, on the ground that the bishops were already *ex officio* presiding officers in General and Annual Conferences, and also endowed with a veto

ATTICUS G. HAYGOOD.

power; that membership in the conferences would involve legislative prerogatives; and that to invest those with such membership, who might veto measures contrary to those which they might fail to carry, "would be a backward movement, incompatible with sound maxims and principles of government."

Preparations were made for the coming Ecumenical Conference. An exalted but merited tribute was paid to the memory of John B. McFerrin, whose services had not been surpassed in the history of the church. Discharging with rare success the ordinary obligations of the ministry, he was equally efficient as college agent, missionary secretary, editor, and book-agent, and was constantly called upon by the church to meet alarming emergencies. The report, which was adopted unanimously, speaks of him as "the great commoner of Southern Methodism."

The Conference of 1894 assembled in Memphis, Tenn. The membership, including 5487 traveling preachers, amounted to 1,345,210. The bishops deplored the multiplication of evangelists, and noted the fact that "many communities are restless unless they have weeks of evangelistic meetings yearly or once in two years, and the pastors who refuse to enter into such an arrangement are subjected to sharp criticism." They predicted "a condition in which this state of things may sink pastors into mere officers of garrisons to look after the walls, stores, and daily drill until the arrival of evangelists to inspire courage and enthusiasm and to plan and lead an active campaign."

The liberality was commended of Robert A. Barnes, of St. Louis, who, after endowing two chairs in the Central College and giving $27,000 to the St. Louis Methodist Orphans' Home, bequeathed $1,100,000 for the erection and maintenance of a hospital under the auspices of the Methodist Episcopal Church, South.

Bishop Galloway gave an account of his fraternal mission to the Wesleyan and other Methodist bodies of the United Kingdom. Various fraternal delegates delivered their messages, John F. Goucher and Henry Wade Rogers, president of the Northwestern University, representing the Methodist Episcopal Church. John J. Tigert gave an account of his services in a similar capacity at the General Conference of the Methodist Episcopal Church in Omaha, stating that he was received with all honor as the messenger of the church, and presenting the fraternal resolution passed by that body.

A unique event was the veto of the bishops of a proposed paragraph of the Discipline, numbered 260, dealing with a part of the plan of lay representation which had been incorporated with the constitution and therefore could not be altered by a vote of the conference. The point to which the exception was taken was that a committee of trial should be chosen indiscriminately by lot from a body composed of laymen and ministers, to try the character and relations of ministers only. It was ruled, on a point of order, that the veto touched but one point of the law.

E. E. Hoss was continued in the "Christian Advocate" of Nashville, to which he had been elected when Fitzgerald became bishop. J. J. Tigert was chosen editor of books and also of the "Southern Quarterly Review."

Remarkable differences besides those elsewhere mentioned exist between the Discipline of the Methodist Episcopal Church, South, and those of other Methodist Churches in America.

When a special session of the General Conference is called, "it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election." Again, "the bishops shall have authority, when they

OSCAR P. FITZGERALD.

judge it necessary, to change the place appointed for the meeting of the General Conference." A majority of the representatives suffices to constitute a quorum. The supernumerary and superannuated relations cannot be granted, except on the recommendation of a committee on conference relations, consisting of not less than seven members; but should the committee report adversely, the conference may, by a vote of not less then three fourths of the members present, grant the application.

A discriminating provision has been added to the regulations concerning temperance and the liquor traffic. It is in these words: "This paragraph [which forbids members from doing a variety of things connected with property on which liquors are sold, becoming bondsmen for the dealers, issuing licenses] shall not apply to persons who are acting under instructions or decrees of any court, or who are acting as officers of the law."

In addition to the territory represented in the convention which organized the church, it now has conferences in Oregon, Washington, Idaho, Illinois, Indiana, California, Montana, New Mexico, Kansas, and Nebraska.

The oldest foreign mission is that in China, begun in 1848 and organized as a conference in 1886. There are 13 foreign and 13 native ministers, a membership of 493 natives and 24 foreigners, and in 1894 there were 503 probationers. Two colleges are sustained, also hospitals and other adjuncts of effective missionary work. The Brazil Mission Conference was begun in 1874 and was organized as a conference in 1886. There are 14 ministers, of whom 3 are on trial, and in 1894 there were 10,987 members. During the year 1894 there were 280 persons baptized, of whom 187 were adults.

The missions in Mexico were established twenty-three years ago and are flourishing. They are divided into the

Mexican Border Mission, the Northwest Mexican, and the Central Mexican Mission conferences. Besides the republic of Mexico, the Mexican populations in the United States are included in these conferences according to proximity.

The Japan Mission, opened in 1886, has been very prosperous. The conference has 13 members, 18 local preachers are employed, and there are 600 communicants. The Indian Mission Conference contains 17,118 members and is rapidly increasing.

The Woman's Foreign Missionary Society distributes its efforts and resources through four mission fields, and appropriated for the year 1895–96, $83,225. The Church Extension Society, organized in 1882, collected and disbursed $647,105.46 in thirteen years. It has a permanent loan fund amounting to more than $100,000, and the churches helped by it number 3009.

The Woman's Parsonage and Home Mission Society has a membership of above 12,000, and in ten years has aided 784 parsonages; at the present time it supports two day and six industrial schools and eight city missionaries. Its receipts have averaged more than $10,000 per annum.

One of the beneficent institutions of the church is the Scarritt Bible and Training-school, situated at Kansas City, Mo., founded by the liberality of the Rev. Nathan Scarritt, of that place. Though of recent origin, its students are already distributed in China, Siam, Brazil, and Japan. The Book Concern has a capital of nearly $700,000. The Board of Education is but two years old; its work so far has been preparatory. The registry contains the names and locations of ninety-three institutions under the patronage of the church; no State in the South is without one or more. Paine Institute has property amounting to more than $75,000. The corresponding secretary of the Board of

Education makes strenuous appeals to the church to sustain the institute, as it is so rich in opportunity as "to be wholly unable to meet the demands made upon it, and since it is the visible answer of the church to the question, 'What have you done for the education of your former slaves?'"

An event which caused the denomination great sorrow was the premature death of Bishop Haygood, January 19, 1896, who, by all human methods of computation, seemed scarcely to have reached the maturity of his extraordinary powers. In its bereavement American Christianity, and especially all progressive philanthropists, sympathized.

The rate of increase of the Methodist Episcopal Church, South, for some years has surpassed that of any other large Protestant body. Its leaders, lay and clerical, are arousing its constituency to the necessity of suitably endowing its numerous institutions, and the spirit of the communion is united and hopeful.

CHAPTER XXV.

PROPAGANDISM, CULTURE, AND PHILANTHROPY IN THE METHODIST EPISCOPAL CHURCH.

IN its first period Methodism relied wholly upon the circuit system for expansion and growth; stations were regarded with disfavor; but with the increase of particular societies in numbers, financial resources, and independence, the multiplication of stations was inevitable, and the distance between them in the United States tended to prevent the continuance of a modified circuit system, which still predominates in England. Gradually the ancient plan has passed away in many sections, and is general only on the frontiers and in regions wholly agricultural. Hence home missions became necessary; but the circumstances attending the origin of the Missionary Society, and the relation to the Annual Conferences of all work of which the pastors are the centers, led to devolving on a single society the care of both the foreign and the home mission work. When the General Conference of the Methodist Episcopal Church indorsed the Missionary Society in the session of 1820, it said, "Methodism itself is a missionary system. Yield the missionary spirit and you yield the very life-blood of the cause."

Charles Pitman, of New Jersey, the successor of Bangs, for eight years inspired the church with enthusiasm by his sermons and addresses. The career of Durbin, his successor, covered a period of twenty-six years, and when

he retired the annual report said: "The inspiration of his soul and the peculiarly methodical character of his mind were stamped indelibly upon its [the Missionary Society] every part." He saw the annual income increased from $100,000 to more than $600,000, and the appropriation to foreign missions from $37,300 to $300,000.

The first foreign mission was established in Africa in 1835, and the second in South America five years later. When Durbin took charge there were less than a thousand members in Africa; the work in South America had not been prosperous, though its spiritual fruits are discernible in the existing organizations; the mission to China had just been opened in Foo-chow, and had not more than twenty-five members. At the time of his retirement there were two thousand members in the Foo-chow mission alone, and missions had been established in central and north China, in Norway, Sweden, Denmark, Germany, and Switzerland, and in these countries had attained a membership of about twenty-two thousand. The mission in north India had reached twenty-five hundred; one in south India had been started; that in Italy was three years old; the same year was founded one in Japan, and, the year before, William Butler had raised the banner of Methodism in Mexico. Durbin was ably assisted during his entire service as secretary, notably by William L. Harris, for twelve years.

The society had been in existence for nine years before its annual receipts amounted to more than $10,000, and three years later they fell below that amount. The treasurer's report in 1836 showed an advance of more than sixty per cent. over the preceding year, but in the panic of 1837 the annual income dropped back four and a half per cent. The year before the bisection of the church it had reached $144,770.80; it gained $2000 in

1844, but fell the next year to $94,562, and continued to decline until 1847, when the lowest point, $78,932, was reached. The panic of 1857–58 caused a loss, and before the receipts had ceased to decline on this account the early years of the Civil War occasioned a further decrease; but 1863 showed a gain over the previous year of more than $150,000. From 1865 to 1872 the annual inflow fluctuated between $600,000 and $700,000, in the latter year lacking but $7500 of $700,000. The panic of 1873 precipitated a period of decrease lasting six years, the receipts of 1879 being $559,371.14. After this there was a steady rise until 1884, when Charles C. McCabe became a secretary. Finding that during the preceding quadrennium the yearly receipts had been increased over $200,000, he raised the cry of, "A million for missions," and in two years, despite considerable skepticism, transformed prophecy into history.

In the beginning all the money appropriated in this country was distributed through the various Annual Conferences; but most of the older conferences have relinquished their claims, and the funds spent in the United States are now devoted to the assistance of conferences in which there is a large proportion of frontier work, and to the support of domestic missions, which include the American Indians, the Welsh, French, German, Scandinavian, Chinese, Japanese, Bohemian, Italian, and Portuguese races, speaking their native tongues, and English-speaking mission conferences.

The earliest missionaries to China were Judson Dwight Collins, Moses C. White, and Robert S. Maclay. The mission in India was founded by William Butler. Maclay, whose administration in China had demonstrated his preeminent fitness for responsibility, founded the mission in Japan in 1873; he also was the first Christian missionary

to enter the open door of Korea, the "hermit nation." Having sailed from Nagasaki, Japan, he arrived at Chimulpo on the 23d of June, 1884, and went at once to the capital. But the first missionary duly appointed to Korea was the Rev. William Benton Scranton, M.D., an alumnus of Yale College and of the College of Physicians and Surgeons in New York.

The mission in Bulgaria was founded in 1857 by Albert L. Long[1] and Wesley Prettyman. The mission to Norway began in New York under the labors of Olof Gustav Hedstrom, pastor of the Bethel Ship, "John Wesley," whose converts bore the news of their conversion to Norway. One of them, O. P. Petersen, is the real founder of the Methodist mission in that country. John P. Larsson, a Swede, a Bethel Ship convert, originated the Swedish mission, and was the first missionary of the society therein. C. Willerup, assisted by Larsson, was the founder of the mission to Denmark, his native land.

The German missions in America, founded by William Nast, were widely distributed and very prosperous as early as 1844, when he was authorized to visit Germany with a view of founding a mission there. Ludwig S. Jacoby was appointed in 1849 to Germany, and preached his first sermon in December of that year in a small place about twenty miles from Berlin. Five months later the first Quarterly Conference was held in Bremen, which he considered the birthday of the mission.

Two days after its formation the Missionary Society formally resolved that "the females attached to the Methodist congregations be invited to form an auxiliary society." The Woman's Union Missionary Society for Heathen Lands was founded in 1860, and in 1868 the Woman's Board of

[1] Now professor in Robert College, Constantinople, and one of the translators of the Bible into the Bulgarian tongue.

Missions, auxiliary to the American Board. Early in the spring E. W. Parker and wife, Mrs. William Butler, and William F. Warren and wife, conferred concerning a missionary organization of Methodist women in Boston, and the Woman's Foreign Missionary Society was organized March 23, 1869, by Mrs. Lewis Flanders, Mrs. William Merrill, Mrs. Thomas Rich, Mrs. E. W. Parker, Mrs. William Butler, Mrs. Thomas Kingsbury, Mrs. O. T. Taylor, and Mrs. H. J. Stoddard. Secretary Durbin held a conference with these ladies on the 7th of May, 1869, and after correspondence its relations to the parent board were adjusted. It was to confine its labors to sending female missionaries to women in foreign mission fields of the Methodist Episcopal Church, and its work was to be subject to the approval of the parent society, collisions at home to be avoided by taking no collections or subscriptions in any promiscuous assembly, and they were to raise their moneys in such a way as would not interfere with the income of the parent society.

This society prospered greatly, for the work and its supervision commanded public confidence. It now has nearly two hundred thousand members, and publishes the "Woman's Missionary Friend" and the "Children's Missionary Friend," each having a large circulation. The former has been so well managed financially that it has contributed more than $30,000 toward the publication of miscellaneous literature.

At the twenty-fifth anniversary of the founding of the Woman's Foreign Missionary Society it appeared that it had sent 235 missionaries to the foreign field, of whom 34 were medical graduates; it was then supporting 146, of whom 118 were in the field and 28 at home with impaired health, and maintaining 383 day-schools and 41 boarding-schools, 10 orphanages and 8 training-schools, besides 3 homes for homeless women, and 13 hospitals and dispen-

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saries. The society raised and disbursed previous to the close of 1895, $3,740,910.

The Woman's Home Missionary Society dates from June 8, 1880, and was the result of the approval by the General Conference of that year of work which had been done, auxiliary to the Freedmen's Aid Society, by ladies who had coöperated with it. The society attributes its origin to Bishop Wiley. Its success is due in large part to the character, influence, and judgment of its presidents.

It has erected cottage homes in connection with the colleges of the Freedmen's Aid Society, provided for the work in Utah a building at a cost of $6000, and nine other buildings, besides maintaining mission schools in twelve places, and establishing the Lucy Webb Hayes Training-school for deaconesses in Washington, D. C., in honor of Mrs. Rutherford B. Hayes, its president during the first nine years of its history. It also established missions of importance and deaconesses' homes, devoting much of its attention and means to the Indians, and reinforcing the efforts of pastors to maintain missions in regions of the country where the resources of the people have been temporarily cut off. Mrs. Hayes was succeeded by Mrs. John Davis, of Cincinnati, and she by Mrs. Clinton B. Fisk, of New York.

The missions of the Methodist Episcopal Church in foreign lands, with two or at most but three exceptions, are prospering beyond any expectation which was reasonable when they were established. An encyclopedia would be required to describe them worthily geographically, ethnologically, ecclesiastically, and as fields for the display of the most heroic qualities of human nature, fortified and stimulated by divine grace.

At the present time the funds of the parent society are divided between home and foreign work in the ratio of

forty-five per cent. to the home and fifty-five per cent. to the foreign.

Besides numerous schools of different grades, the Methodist Episcopal Church sustains seventy-six regularly established academies, colleges, and universities in foreign lands, among which are the Anglo-Chinese College and Theological Seminary at Foo-chow, the Peking University, the Bareilly Theological Seminary, the Lucknow Woman's College, the Anglo-Japanese College, the Copenhagen Theological Institute, the Martin Institute at Frankfort, Germany (named in honor of John T. Martin, a layman of Brooklyn, N. Y., who gave for it $25,000 as a part of his contribution to the centennial of American Methodism), and the Theological School in Rome, Italy.

The receipts of the society from the beginning to the close of 1895 were $30,795,462.83, of which $26,106,776.19 had been contributed by the people, $1,686,222.36 were the proceeds of bequests, and the remainder is classed in the reports under sundries, except $253,232.50, given by the American Bible Society at different periods, chiefly in copies of the Scriptures for missionary work. $12,533,767 have been spent in foreign lands.

This vast property, with its thousands of schools, its colleges and theological seminaries, could not have been achieved without the coöperation of the laity, who have contributed large sums for the purchase of property, the erection of churches, the support of special enterprises, and for the endowment of schools, and bequeathed in the aggregate vast amounts to the societies.

Among the most noteworthy of these laymen was Harold Dollner, a Dane, originally intended for the Lutheran ministry, who, filled with the spirit of maritime adventure so prevalent in his country, shipped as a sailor, and after many hardships landed in Boston, Mass., where he wan-

dered into the Seamen's Bethel, and was converted under the influence and by the instructions of Father Taylor, together with the aid of Danes, who were witnesses to him of the power of God unto salvation. He went into business in New York, accumulated a fortune, and was for many years consul-general of Denmark to the United States, and frequently acting minister. For a long time he gave $1000 per annum toward missions, and was a manager of the Missionary Society, which he made his residuary legatee, the society receiving from his estate about $100,000. The large church in Copenhagen was chiefly built by his contributions, and he made frequent visits to Denmark, his presence always inspiring the missionaries to greater zeal.

The work of the Church Extension Society is confined to the United States, and it is impossible to overestimate the value of the results which have been achieved by it in coöperation with the preaching of the gospel and other spiritual agencies. It aids in the erection of churches by direct gifts, and by loans which are secured by mortgages, the collection of which, when necessary, is enforced in the courts.

The society for more than a quarter of a century has had the benefit of the cumulative experience and firm adherence to its rules of the senior corresponding secretary. And equally fortunate was it for him and for the church that he should be reinforced by the magic of McCabe, and that the latter, when transferred to the Missionary Society, should be succeeded by William A. Spencer, who brought equal endurance and zeal to the work. It has, like the Missionary Society, received the coöperation of the bishops, who are *ex officio* members, and of the most efficient ministers and laymen who have constituted its board of managers.

During the history of the society $3,621,150.29 have

been expended on the general fund. The capital of the loan fund at present is $988,598.87. Since the establishment of that fund $1,025,746.87 loaned have been returned. By these sums 10,083 churches have been aided. Without this assistance many societies would have disintegrated, while by far the majority of those owning churches would be meagerly accommodated.

The Book Concern, whose beginning was so humble, has become a power of high importance as a means of propagandism. The sales of the Eastern house in the last four years amounted to $4,000,000, and its assets are valued at $2,536,065.62. Those of the Western house were also about $4,000,000, and its assets reach $1,500,000. During the last four years $505,000 of the produce of both Concerns were distributed to the conferences for the support of worn-out preachers and of the widows and orphans of ministers.

The vast circulation of its books and periodicals, and of books, published by other houses, which are found desirable for Sunday-school and other libraries, are stimulants to denominational and individual Christian activity, and guides to those who desire to devote with the least waste their gifts and efforts to the enterprises of the church. The profits promote the interests of every other cause which appeals to the people for special gifts, by relieving the church of the necessity of raising the amount that would be demanded for those to whom these profits are applied; and it is aimed to do this without either making prices so high as to be an undesirable tax upon Christian literature, or the profits so large as to render the people indifferent to the needs of those who have consumed their strength in the service of the church.

One of the advantages of the system is that in frontier or poverty-stricken regions papers and periodicals and centers for the circulation of necessary books can be es-

tablished and maintained from the general fund, until the locality so prospers as to become self-supporting; in this way some of the most important of the church periodicals were made possible. So obvious are the benefits of such an institution that nearly every branch of Methodism in the world maintains something similar, those in this country being modeled upon that originally established by the Methodist Episcopal Church.

The influence of the official press of the Methodist Episcopal Church has undoubtedly contributed greatly to the permanence and harmonious working of its complex system. It has defended the doctrines and usages of the church from attack, explained misunderstandings, and purveyed to the ministry and laity official information.

A large semi-official and independent press has gradually grown up, the influence of which must be considered in every estimate of the forces of Methodism. Some are devoted to specialties, such as the promotion of the higher life; the object of others is to supplement the official press with greater fullness of detail concerning the localities in which they exist.

"Zion's Herald" has been edited by men of such distinguished ability and services that the names of several of them have been necessarily mentioned. Under B. K. Pierce, who held the position for sixteen years, it was one of the best family papers in the country. Under Charles Parkhurst, who has edited it for eight years, its circulation has increased and it has become widely known. Its profits are given to those conferences whose territory is entirely in New England, for the support of worn-out ministers, their widows and orphans.

The "Michigan Christian Advocate," founded by a stock company of Methodist ministers and laymen, and published in Detroit, has been very successful, especially since it has

been edited by James H. Potts, who was associate editor for some years with the late J. M. Arnold. Its circulation is large, and after paying a certain stipulated interest to the owners of the stock on the capital invested, it gives its profits to the Michigan and Detroit conferences for the same purpose as that to which are applied the proceeds of the Book Concern.

Authors, many of wide repute, have been numerous in all branches of Methodism, naturally more so in the largest numerically. Their doctrinal, homiletical, educational, philanthropic, historical, and practical works have been useful. And when they have dealt worthily with themes not directly connected with church work the reputation gained by them has accrued to the credit of their ecclesiastical relations.

The Sunday-school Union is a valuable means both of propagandism and philanthropy, by assisting in the establishment of Sunday-schools and by making donations of Christian literature and books for study; and by it are aided the Sunday-schools in foreign missions as well as in the United States. The tract department has operated in the foreign field since 1854, and grants have been made to every foreign mission of the church, and also to France. Tracts are systematically distributed to immigrants, to soldiers and sailors, and in hospitals, prisons, and asylums, also to pastors for their regular work. During the year 1895, 2575 churches have applied for and received such aid. More than a million copies, averaging ten pages each, were printed in English at New York, and two hundred thousand in German at Cincinnati. It publishes several useful and widely circulated periodicals.

The Freedmen's Aid and Southern Education Society has expended more than $4,000,000 in establishing and supporting institutions of learning in the South. The

number of schools among the people of African descent is 22, of which 10 have a collegiate grade, 1 is a theological seminary, and 11 are academies. Among these the Gammon Theological Seminary at Atlanta has risen to the first rank, as has also Clark University, of which it was originally a department. The institutions of a collegiate grade are located in the midst of a large colored population. The colleges enroll at present 3139 students, the academies 1622, and the theological seminary 84.

Of the schools maintained for whites, 3 are colleges, with 1559 students; the 19 academies contain 2021 students. Of the 8425 in the Southern institutions under the control of this society, 219 are preparing for the ministry, 225 studying medicine, 12 dentistry, 12 pharmacy. In the manual-training and trade schools are 1549 colored students. Valuable as are these institutions as a means of denominational propagandism, both patriotism and philanthropy are conspicuously illustrated by them.

The Board of Education was invested by the General Conference of 1892 with a very limited supervisory care of the higher institutions, in that it was authorized to recognize in its official list as colleges only such as meet the requirements formulated by the University Senate, which regulate the studies that must have been completed in a satisfactory manner by candidates for admission to college to study with reference to securing the degree of Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, or Bachelor of Letters. In order to be recognized as a college of the Methodist Episcopal Church, an institution must present and require the mastery of courses of instruction sufficient to occupy candidates for the degree fifteen hours or more a week for at least thirty-two weeks of four successive years. The curriculum must be of a high grade, and two thirds of the instructors must be

alumni of colleges. There must be one course covering the historical and literary study of the Bible in the vernacular; some other particulars are added, but the other courses are left to the discretion of the governing bodies of the colleges themselves.

The funds of this society are derived from interest on amounts given in the centennial year, and by collections upon Children's day, which the General Conference has ordered to be observed throughout the church. Loans are made to students on a condition that the beneficiaries be members of a Methodist Episcopal church and ordinarily attending. The number of students aided up to 1896 is 6595; 923 of these were preparing for the ministry, 145 for missionary work, 278 for teaching. The average amount loaned to each beneficiary is $91.54.

To secure a loan the applicant must be recommended by the Quarterly Conference of the church to which he belongs, and make application to the president or principal of the institution which he attends. A note is required, which the signer is legally and morally bound to pay as soon as able. The General Conference authorizes the board to cancel a loan in whole or in part on account of protracted ill health, or for five years' actual missionary service. The amount loaned in the twenty-two years is $603,579.59, and only $50,774.16 have been returned. This proportion suggests serious problems, to which the attention of the church was directed in 1896. In the discussion much emphasis was given to the facts that during the first six years of the society's history notes were not required, and that until quite recently an erroneous impression prevailed that when one entered the missionary service his notes were immediately canceled; that a large majority receiving loans have gone into fields where they have received but a pittance, and with the increase of fam-

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ilies have found it difficult to lay aside anything for paying their debts; that a considerable number of accounts have been canceled by death, ill health, misfortune, and missionary service; that eighty-six per cent. of the whole amount has been loaned within the last twelve years, sixty-eight per cent. during the last eight, and forty-four per cent. during the last four years, and that, accordingly, in a majority of cases payments could not be expected for some years to come. From the last consideration it is argued that larger returns must be expected.

The subject, however, is one that has given perplexity to other religious denominations; for the advantage of such assistance would be much discounted if with education so obtained there was a diminution of the sense of honor.

The educational institutions of the Methodist Episcopal Church within the past thirty years have received many gifts. Besides those elsewhere mentioned, Wesleyan University has a noble hall, the cost of which was defrayed by Orange Judd, one of its alumni, the value of which, with his other gifts, amounted to $100,000. This institution, under the presidency of Joseph Cummings, was distinguished by an extraordinary improvement in grounds and buildings; under that of Cyrus Foss by a steady growth in the elements which attract public respect and confidence; under that of John W. Beach by contributions from George I. Seney, amounting to $350,000. Under Bradford P. Raymond there has been an increase in students and facilities for instruction, the latter to a considerable degree made possible by the bestowment of $300,000 by Daniel Ayres, M.D., $200,000 of which was presented in one sum, for the promotion of science, particularly in the department of biology, and by a bequest of $100,000 by D. B. Fayerweather, a merchant of New York.

Drew Theological Seminary has met a need so generally felt that, although deprived of its first president by death, and of its second and third by their election to the episcopacy, under the direction of Henry A. Buttz, who, after having been connected with the institution as a professor from its foundation, has been president since 1880, it has had steadily increasing success, and has been made justly famous by the careers of its professors, two of whom, James Strong, the Hebraist and voluminous author, and John Miley, the theologian, have recently died, the chairs being filled by men who bring the enthusiasm of youth and the most modern results of learning to their respective spheres. To the buildings given by the founder have been added a fine library hall, to which the largest contributor was John B. Cornell, a trustee, and the Hoyt-Bowne Dormitory, accommodating one hundred students. This beautiful edifice was the gift of William Hoyt and Samuel W. Bowne, trustees of the seminary.

Edward Thomson, the renowned president of the Ohio Wesleyan University, was succeeded by Frederick Merrick in 1860, who held the position thirteen years, and to him is the institution indebted for its financial prosperity and for valuable services in every capacity. For three years after his resignation L. D. McCabe, one of the original faculty, was acting president, at the expiration of which time Charles H. Payne was elected president, and gave successful years to the duties of the position. He was succeeded by J. W. Bashford, who has inspired faculty, trustees, and students with enthusiasm.

Dickinson College, whose long and diversified history is elsewhere outlined, under the leadership of President George E. Reed has established a law school, erected a commodious building, and increased the number of its students.

Syracuse University, one of the youngest, has accumulated property worth nearly $2,000,000, and has a thousand students. One of the most remarkable events of its history occurred under the administration of Chancellor Sims, and was the erection of the Crouse Memorial College, costing nearly $250,000. It was the gift of John Crouse, a citizen of Syracuse, a merchant, whose denominational affiliations were Presbyterian. Under the new impulse given by the election, as chancellor, of James R. Day, it is making rapid strides toward the fulfillment of the high thought of its founders. A thoroughly equipped law school has recently been established and the medical department reinforced.

The University of Denver, which was opened as such in 1880, and was for nine years thereafter under the chancellorship of D. H. Moore, already has theological, medical, and law departments, and has been the recipient of many benefactions, among them the Chamberlain Observatory and a handsome building, the Iliff School of Theology,—a gift of W. S. Iliff, an alumnus of the university, as a memorial of his father, John Wesley Iliff. Mrs. Elizabeth Iliff Warren has endowed the School of Theology with $100,000.

Cornell College, in Iowa, was named for William W. Cornell, of New York City, a benefactor of the institution. William F. King, the president, was elected thirty-one years ago, after having been acting president during the two preceding years, and the college enjoys the distinction of retaining its president longer than any other institution in Methodism has done.

Allegheny College, Pennsylvania, the alma mater of Bishops Simpson and Kingsley, and of William McKinley, of Ohio, after vicissitudes in recent years, promises permanence and improvement under the energetic management of its president, William H. Crawford.

The Illinois Wesleyan University, whose president is W. H. Wilder, reported, in 1895, 1625 students, and this notwithstanding the fact that Hedding College in the same State, under J. G. Evans, is prosperous.

Hamline University, named for Bishop Hamline, who presented it with $25,000 as a foundation, has a fortunate location midway between Minneapolis and St. Paul, and, after many years of disaster, under the guidance of President G. H. Bridgman and a sagacious board of trustees has for some years been advancing with steady steps toward the realization of the ideal of a liberal education under denominational supervision.

Albion College, in Michigan, notwithstanding the tendency toward the vast university supported by the State, was never so prosperous as it now is under the management of President Fiske, who has been in charge of it for nineteen years.

Lawrence University, at Appleton, Wis., derived its original impulse from a proposition made by the noted Amos Lawrence, of Boston, Mass., himself not a Methodist, to give $10,000, provided the Methodists of Wisconsin would raise an equal amount, to establish a college in that part of Wisconsin. The site of Appleton was then a wilderness; there was not a house for many miles, the building of the academic department being one of the first in the settlement. Its presidents have been eminent educators. Edward Cooke, who became favorably known as the first principal of Pennington Seminary, New Jersey (founded in 1839), was its first president; R. Z. Mason, George M. Steele, B. P. Raymond, and S. Plautz were his successors.

The Central Tennessee College, under President Braden, at Nashville, has steadily gained until it is respected throughout the South.

The U. S. Grant University, at Athens and Chatta-

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nooga, Tenn., formed by the union of a new institution with the East Tennessee University, was opened at Athens in 1865. The school of theology, already influential, the medical, pharmaceutical, and business colleges are at Chattanooga; the college, college preparatory, English, normal, and musical courses being conducted at Athens. Bishop I. W. Joyce is chancellor.

Boston University has had the rare experience of having but one president in the entire course of its history, William Fairfield Warren, whose plans have broadened even beyond the expectations of the founders and the resources furnished by later donors. Its law school has become renowned; its theological school is overcrowded, and all its departments are prospering, while several of its professors have united efficiency as instructors with wide reputations as authors, either in their specialties or in general literature.

The Northwestern University prospered under the brief presidency of Dr. Fowler, and when he was elected editor of the "Christian Advocate," Joseph Cummings, who was chosen to succeed him, brought to it the results of his eighteen years' experience in Wesleyan University; and, aided by a corporation whose members were not only able to devise great things but willing to contribute liberally to their execution, it constantly expanded. At the death of President Cummings, the university departed from the prevailing custom and selected, to fill the vacancy, a layman, Henry Wade Rogers, at that time dean of the law school of the University of Michigan. The number of students has continually increased, and new enterprises are projected.

Garrett Biblical Institute grew steadily in influence, under the presidencies of Ninde and Ridgaway, aided by a corps of professors of ability, among whom was the late professor of historical theology, Dr. Charles W. Bennett,

who produced a learned work on Christian archæology, the first on that subject which appeared on American soil. Upon the death of President Ridgaway, Professor Charles J. Little succeeded him, and the institution, with various changes already made or in progress, is better adapted to its work than ever before.

The Folts Mission Institute at Herkimer, N. Y., founded by Mr. and Mrs. George P. Folts by gifts in money and buildings amounting to more than $50,000, was opened September 13, 1893. It does not design to compete with the academy, college, or theological seminary, but, while offering special facilities to those who intend to be foreign or home missionaries, it aims to furnish the best opportunities for all who propose to be Christian workers, whatever their field and whether or not they have been graduated from colleges.

Within little more than a decade has come into existence, and reached a higher position than many prosperous institutions have been able to attain in half a century, the Woman's College of Baltimore.

Many years ago a seminary was established within the bounds of the Baltimore Conference, but in an emergency, for the want of a few thousand dollars, it was sold to the Roman Catholics, with the effect of discouraging the conference. From time to time a canvassing committee was appointed, but nothing was accomplished. In 1882 John F. Goucher became a member of this committee, served one year, and subsequently maintained a close relation to it, finally becoming so much interested as to make the establishment of an institution for the education of women within the bounds of that conference one of the objects of his gifts in connection with the celebration of the one hundredth anniversary of the organization of the Methodist Episcopal Church. It was proposed to

establish an ordinary conference seminary, and division of sentiment arose in the conference; but at its session in 1883 it decided to establish an institution of the first grade for the higher education of women. The conference manifested its sincerity by pledging $40,000, and during the succeeding year additional gifts swelled the amount to $200,000. Just before the session of 1884 a board of trustees was organized, with E. G. Andrews, the resident bishop in Washington, as president. In 1885 the Woman's College of Baltimore was incorporated, and the first building and its site, the two valued at $165,000, were the gift of John F. Goucher. The college was opened in September, 1888.

Since that time have been erected Bennett Hall, costing $78,000, the Bennett Hall Annex, built at an outlay of $54,600, the Catharine Belle Hooper Hall, on which, with its furnishings, was expended $108,000, and four homes averaging $75,000 each, together with valuable additions to the grounds, making a property worth $868,000; and an endowment of nearly $400,000 has been accumulated. The grounds cover six acres in the north-central section of the city, and the original plan contemplates seventeen buildings. The gymnasium is one of the finest in the country. The president is John F. Goucher, and the college has about five hundred students. Considered in connection with the amount of money contributed, the time in which the buildings were erected and furnished, the number of students, and the high rank universally accorded, it is the most extraordinary educational project that has arisen in Methodism in Europe or America.

An institution designed to extend its influence beyond the limits of the Methodist Episcopal Church, and hoping to derive sympathy and support from all American Methodism, is the American University. Nearly fifty years

ago Bishops Simpson and Ames suggested the wisdom of establishing at the Capital, under the auspices of American Methodism, an institution of the highest grade; from 1880 to 1890 it was increasingly a subject of consideration, and when Bishop Hurst removed from Buffalo to Washington he became deeply interested in it. A site of ninety-two acres in the suburbs of Washington, the citizens of Washington subsequently furnishing the purchase price, $100,000 (now valued at not less than four times its cost), was secured on the 25th of January, 1890, by the payment of an option of $1000. In March a convention was held in the Metropolitan Church to promote its interests; on the 14th of April a letter and contribution were received from George Bancroft, the historian, and the 27th of that month was observed as University Sunday in the Methodist Episcopal churches of Washington. The bishops, at their spring meeting, approved the establishment of such a university, and in November of the same year a mass-meeting was held in Washington, at which a letter of approval and encouragement was read from President Harrison, and addresses were delivered by five of the bishops and others.

The university was organized at a meeting in Washington, May 28, 1891, and thirty-six trustees, a chancellor, secretary, and registrar were elected in August. Bishop Hurst, as chancellor, appealed to American Methodism for $10,000,000 for buildings and endowments.

The General Conference of 1892 adopted the university, approved its trustees, and authorized an offering in Methodist Episcopal churches on Sunday the 16th of the following October, "provided that the endowment of the institution be not less than $5,000,000 over and above its present real estate before any department of the university shall be opened."[1] Large gifts have been re-

[1] "Journal of General Conference of 1892," p. 472.

John F. Hurst,

ceived. A gentleman in Ohio in 1893 increased the endowment by the gift of $100,000; in 1894 a lady in New York gave more than $100,000 for the endowment of a professorship in history. The same year the university was indorsed and approved by the General Conference of the Methodist Episcopal Church, South, and in 1895 $150,000 were subscribed by the trustees for a Hall of History, the corner-stone of which was laid October 21, 1896; also a promise was received from General J. Watts de Peyster, of New York, of funds for the erection of the Hall of Languages.

The enterprise has been projected upon such a scale that many years will be required to complete it, but its completion and adequate endowment are within the bounds of possibility; and if, according to the plan, it is devoted exclusively to postgraduate work, it may become a true complement and culmination of that vast scheme of American Methodist education through church coöperation, to promote which the Methodist Episcopal Church has added $800,000 a year for thirty years to its property devoted to that work, which furnishes facilities for the 43,322 students reported at the close of the year 1895.[1]

An educational system known as the Chautauqua movement, unique in the modern world, but finding its prototype in the academic groves of ancient Greece, was founded by John H. Vincent in the discharge of his duty as corresponding secretary of the Sunday-school Union and Tract Society of the Methodist Episcopal Church. Convinced by observation and experience that Sunday-school teachers generally were imperfectly qualified for the responsible work, in 1874 a Sunday-school assembly was held at a place then known as Fair Point, on Chautauqua Lake,

[1] An official list of the colleges and universities under Methodist Episcopal auspices in the United States may be found in Appendix IV., volume ii. There are sixty classical seminaries, in addition to those in foreign lands. The church has twenty distinctively theological institutions.

New York, which consists of a beautiful grove on a projecting point, the plan being that lectures should be delivered upon appropriate subjects, and teachers stimulated to a study of the Scriptures and instructed in practical religious training of children.

From that beginning the idea has so expanded that volumes have been devoted to its exposition, and progressive men from all parts of the world have visited the United States for the purpose of studying it and reproducing in their own countries its essential features. William R. Harper, president of the University of Chicago, in an article on John H. Vincent, "The Founder of the Chautauqua Movement," [1] has produced in a single paragraph a luminous condensation: "If the word 'Chautauqua' signified only the local Chautauqua, with its assembly, its Sunday-school normal, its schools of sacred literature, its schools of philosophy, ancient literature, modern literature, mathematics, and science, its schools of physical culture, its schools of practical work in every line of effort, and its platform lectures given by men of every country and of highest position, the work would have been a great work and more than sufficient to secure a lasting fame. But it will be remembered that the local Chautauqua is something small and insignificant when compared with the world-wide Chautauqua. When we recall the scores of Chautauqua assemblies throughout the United States, the Oxford summer meeting established on the basis of the Chautauqua idea, the hundreds of thousands of readers who have been connected with the Chautauqua Literary and Scientific Circle, the tens of thousands of homes into which a new light has penetrated as a result of the Chautauqua idea, the hundreds of thousands of books which have been bought and read by those who were eager

[1] The "Outlook," September 26, 1896.

for a learning which had been denied them, we obtain a faint conception of the meaning and significance of the term 'Chautauqua.'"

In the Methodist Episcopal Church, prior to May 14, 1889, there were five young people's societies, each having its own name, aims, methods of work, and organization, and each striving to become the society for the whole church. It was everywhere felt that a union of the societies would promote the interests of youth and of the church as a whole. A call was made by the Young People's Methodist Alliance, the oldest and one of the largest, to all the societies to assemble at Cleveland, O. At this convention were present representatives of the Oxford League, the Young People's Christian League, the Methodist Young People's Union, the Young People's Methodist Episcopal Alliance of the North Ohio Conference, and the Young People's Methodist Alliance. After discussion and much prayer it was unanimously agreed that all existing societies be merged into one for the entire church, to be called the Epworth League and to be managed by a board of control. An elaborate plan consisting of eight sections was adopted; the society was organized, and J. L. Hurlbut, corresponding secretary of the Sunday-school Union and Tract Society, was elected its corresponding secretary. The plan was subsequently submitted to the societies represented, and accepted, which gave 900 local societies as a foundation. Six years later 14,719 chapters had been formed, with 3660 societies of Junior Epworth Leagues, and a membership of 1,250,000.

The Methodist Episcopal Church, South, and the Methodist Church of Canada adopted the Epworth League, and the second international Convention was held June, 1895, at Chattanooga, Tenn.

The General Conference adopted the League, conserved

its interests in every way, and made the presidents of Epworth League chapters eligible to a seat in the Quarterly Conferences. The "Epworth Herald," under the editorship of Joseph F. Berry, has reached a weekly circulation of one hundred thousand.

The Board of Control is formed of a certain number of members appointed by the bishops, the others being elected by the General Conference districts. During May and June, 1895, were enrolled more than eighteen hundred regular and junior chapters. The general secretary is E. A. Schell.

A recent movement in the church is that known as the deaconess work. German Methodists had made much use of deaconesses, and the Mother House, in Frankfort, begun in 1874, and in 1876 having five deaconesses, by 1888 owned five large houses, with a clinical hospital, and kept ninety-nine deaconesses occupied.[1] The Chicago Training-school for City, Home, and Foreign Missions was founded in 1885, and in June, 1887, a few women from this school were banded together for work under direction of the superintendent and principal. The Rock River Conference addressed a memorial on the subject of deaconesses to the General Conference of 1888, and that of Bengal in India a petition for deaconesses to aid them in converting and edifying the inmates of the zenanas. The conference added to the Discipline a plan legalizing the establishment of such an office, and the Woman's Home Missionary Society found the new office preëminently adapted to its work, and has established deaconess homes in Baltimore, Brooklyn, Buffalo, Cleveland, Detroit, Knoxville, Philadelphia, Pittsburg, Portland, Ore., San Francisco, and other places. The first to be opened was the Elizabeth Gamble Deaconess Home in Cincinnati; the New York Home and

[1] "Missions and Missionary Society of the Methodist Episcopal Church," vol. ii., p. 337.

the Boston Home followed in 1889, and in 1890 six were organized.[1]

The value of property in 1895 already invested in deaconess work was $558,900, of which $173,700 belongs to the Woman's Home Missionary Society. The number of deaconesses and probationers is 535. There are 7 deaconess homes and 42 deaconesses in India, and 106 in Germany and Switzerland. According to the reports, in one year the deaconesses have made 138,794 visits, cared for 2062 sick persons at their homes, and two thirds as many more in hospitals.[2]

The first Methodist Home for the Aged and Infirm was organized in Philadelphia, June 14, 1865, and according to the last available report has one hundred and three inmates; the second was established in Baltimore in 1868, and has sixty-three on its roll; the next in New York in 1878, which at the last report had nineteen men and ninety-five women. The Brooklyn Methodist Episcopal Home was incorporated May 10, 1883, dedicated May 18, 1889, and has rooms for sixty inmates. The Old People's Home of the St. Louis German Conference was established in 1890 at Quincy, Ill., made possible by Charles Pfeiffer, who gave a building and an acre of land.

The interest in these homes is increasing, and the day will come when every city will open such a haven of rest, and in the smaller places provision be made for the care in private families of the worthy aged and infirm members of the Methodist Episcopal Church.

Institutions for orphans or other unfortunate children began in the Methodist Episcopal Church by the establishment of the Five Points Mission in New York City in 1850, in which forty thousand children have been aided; and in

[1] "Deaconesses," by Lucy Rider Meyer (Cranston & Stowe), pp. 64–72.
[2] "Methodist Year-book," 1896, p. 102, A. B. Sanford, editor.

October, 1895, a fine building, costing $126,000 and now known as the Church of the People and Five Points Mission, superseded the former inadequate structure.

With this exception, German-American Methodists, as in several other important enterprises, were in advance of the rest of the church. They founded, in 1864, the Central Wesleyan Orphan Asylum, in Warrenton, Mo., and the German Methodist Orphan Asylum, at Berea, O. The former has fifty-five on its roll, and the latter one hundred and three. The Kelso Home, at Baltimore, Md., was founded by Thomas Kelso, Esq., who originated the idea and placed the Home upon a foundation by the gift of more than $100,000, $50,000 of which were expended in property; it is without debt, and its income meets its expenses.

The Methodist Episcopal Orphanage in Philadelphia was organized on December 2, 1878, by the wife of Bishop Simpson, and opened in January, 1879. It has twenty acres of ground, the gift of Colonel Joseph Bennett, who has made other large contributions. The value of the property is about $250,000, the endowment fund $100,000. It has one hundred and five inmates, and receives destitute children without regard to religious belief.

St. Christopher's Home was organized and opened in the city of New York. It now consists of a spacious mansion and five cottages on a tract of twelve acres at Dobbs Ferry, N. Y. One of the cottages remains closed for lack of funds. It is supported by voluntary contributions, and its annual expenditures are about $18,000. At the last report it had under its care one hundred and thirty-nine boys and girls.

The only orphanage west of the Rocky Mountains under the auspices of the church was opened at Fruitvale, Cal., January 1, 1892. It is named the Fred Finch Orphanage,

and has $18,000 worth of property, but receives some aid from the State. It has a capacity for one hundred and twenty children, and at the last report had ninety-five and was out of debt.

The Watts De Peyster Industrial School and Home, under the management of the New York Conference branch of the Woman's Home Missionary Society, is situated at Tivoli, N. Y. The estimated value of its property, which was the gift of General De Peyster, is $60,000. It aims to instruct girls in domestic work and to give them mental and moral training until they are eighteen years of age.

The Epworth Children's Home, of Chicago, was founded in 1893 by Adelaide Abbott. It accommodates twenty-five, and in the brief period of its existence over one hundred and thirty children have been turned away for lack of room.

The "Christian Advocate" of January 27, 1881, in an editorial entitled "Methodism and Charitable Institutions," said: "The time has come when the Methodist Episcopal Church should turn its attention to providing charitable foundations. It is to-day without a hospital, a bed in a hospital, a dispensary, etc. . . . We are far behind other leading Protestant churches in respect to charitable institutions. . . . Now that we have supplied ourselves with schools, colleges, theological seminaries, missionary, Church Extension, and Freedmen's Aid societies, is it not time that somewhere we built an asylum or a hospital?"

It was stated that St. Luke's Protestant Episcopal Hospital had treated eight hundred and eighty-three Methodists, and the Presbyterian Hospital, during the preceding year, thirty-four of that denomination. The closing sentences of the editorial were: "We have built churches for ourselves and our families. Would it not be

well for us soon to build something for all mankind? Shall Romanism seem to be truer to the benevolent side of the gospel than we are?" It was hoped that these words would lead to the beginning in a small way of a Methodist Episcopal general hospital in Brooklyn or New York. Within a few days George I. Seney, son of the Rev. Robert Seney, one of the earliest Methodist preachers who received a collegiate education, said to the editor, "I approve the sentiments expressed in your paper as to the duty of the Methodist Episcopal Church to give more attention to organized charity, and believing that the time has fully come for us, in addition to building churches and endowing educational institutions, to do our share in hospital work, I offer you as a site sixteen eligible lots in Brooklyn, N. Y., valued at $40,000, and $100,000 in cash toward the establishment and erection of a hospital—the institution to be a Methodist general hospital, but open to Jew and Gentile, Protestant and Catholic, heathen and infidel, on the same terms."

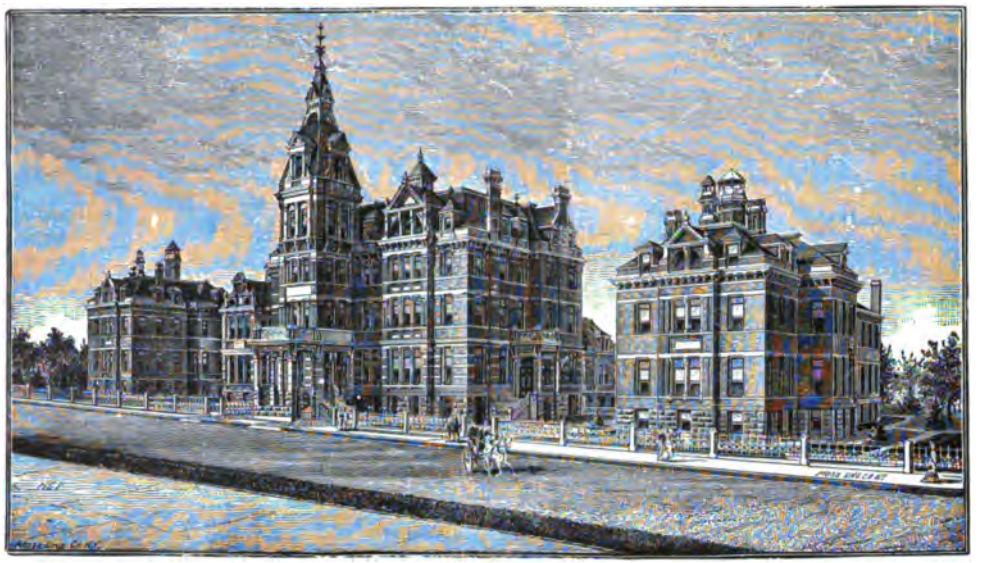
Before there was time to announce the offer, this philanthropist addressed a letter to the editor as follows:

"MY DEAR SIR: I have read with great interest the two pamphlets you left with me. You may make my subscription $200,000 instead of $100,000.

"Very sincerely yours,

"GEORGE I. SENEY."

This amount was by him increased to $410,000 in property and money, and at the same time he was making many other gifts to benevolent and educational institutions. Subsequently he met with unexpected financial embarrassments, but after he had recuperated to some extent he exhibited his interest in the hospital by further contribu-



METHODIST EPISCOPAL HOSPITAL, BROOKLYN.

tions, and until his death declared that he had derived more pleasure from those gifts than from any others. This institution, whose legal title is the "Methodist Episcopal Hospital in the City of Brooklyn, N. Y.," was opened for the reception of patients December 15, 1887. The value of its property is $800,000, besides an accumulated endowment fund of more than $212,000, included in which are thirty-five beds endowed by gifts of $5000 for each. No distinction of race or religion is allowed, and more than ten thousand patients have been treated. Admissions turn upon these questions: Is the case suitable for a general hospital, and is there room? When the buildings are completed it is expected there will be accommodations for two hundred and fifty.

About four months after Mr. Seney made his gift, Scott Stewart, M.D., of Philadelphia, died, bequeathing his residuary estate for the establishment of a Methodist hospital in that city. It was incorporated February 14, 1885, and opened April 21, 1892. It has six buildings in use, and its property, including endowments, represents $570,000.

The hospital in Portland, Ore., was incorporated in 1887, and has assets amounting to about $100,000.

The Elizabeth Gamble Deaconess Home and Christ's Hospital, the gift of the Gamble family, was opened in Cincinnati in 1888; five years later it was removed to Mount Auburn, a suburb, and now has property valued at $100,000. Only deaconesses are employed as nurses.

Wesley Hospital, in Chicago, Ill., the work of which is largely surgical, is seven years old, and, like the Brooklyn and Philadelphia hospitals, it maintains a training-school for nurses.

The Methodist Episcopal Hospital at Omaha, Neb., was organized May 28, 1891, in connection with the Deaconess

Home, and contains thirty beds. It is prosperous, but has not yet accumulated endowments or any considerable property.

The Asbury Methodist Hospital and Rebecca Deaconess Home, of Minneapolis, Minn., was opened September 1, 1892. It occupies a large brick building valued at $35,000, and has a capacity of fifty-three beds. During the last two years it has treated 821 hospital cases, and 3921 patients in the free dispensary under the charge of deaconesses, besides answering a large number of ambulance calls; it publishes a quarterly called the "Hospital and Home Messenger."

The Kansas Conference of the Methodist Episcopal Church sustains Bethany Hospital, in Kansas City, Kan. It was opened in May, 1892, in a rented building, but now has a property valued at $11,000. It issues the "Bethany Visitor," a monthly, is the only Protestant hospital in Kansas, and treated three hundred patients during the past year.

The Deaconess Home and Hospital of St. Louis, Mo., began its work September 7, 1892. It has but sixteen beds, and during 1895 treated seventy-five patients, of whom thirty-one paid nothing or an insignificant amount.

The Sibley Memorial Hospital, Washington, D. C., erected by a gift from W. J. Sibley, will accommodate twenty patients. It was opened March 25, 1895, and is connected with the National Training-school for Missionaries and the Deaconess Home; all are under the direction of the Woman's Home Missionary Society.

The New England Deaconess Hospital, under the direction of the New England Deaconess Home and Training-school, was declared, on January 1, 1896, ready to receive patients. Immediately adjoining the home[1] a

[1] For additional particulars concerning hospitals and other enterprises, see "Methodist Year-book," 1896.

house of seventeen rooms, on Massachusetts Avenue, has been purchased and thoroughly fitted for hospital purposes.

This philanthropic movement is destined to spread until every large city in the Union will contain such a hospital, and it will be recognized that, though Methodists entered upon this phase of beneficent activity later than most other religious bodies, their zeal and liberality have been stimulated by that fact.

CHAPTER XXVI.

ACHIEVEMENTS AND OUTLOOK.

THE early history of American Methodism is a record of toil, hardship, self-denial, frugality, and intense devotion; abstinence was required from all forms of dissipation, from every amusement of an evil or absorbing nature, and from worldly display. Systematic giving was the rule, and all the pecuniary resources of the church were utilized. The conversion of souls was the principal object. Special attention was given to the poor and to children and youth, and total abstinence from intoxicating liquors was enforced, until no body of Christians, except the Society of Friends, was so universally temperate and so generally abstinent.

The divisions in Methodism arose from causes which in all ages have produced ecclesiastical controversy, and which, with the decline of genuine unity and individual devotion, lead to rupture when not suppressed by force, or to external decay unless the church is sustained by the state, and to infidelity and immorality in large degree where the outward forms of religion are maintained by endowments or taxation; namely, differences of judgment concerning discipline, ceremony, and doctrine, and, more potent than all, the personal ambitions of men who when disappointed become imbittered, or when successful grow insupportable by reason of the spirit of tyranny engendered.

All these causes, except radical divergencies of doctrine, can be traced in the development of American Methodism.

Yet it has nearly five millions of communicants in the United States alone, the vast majority of whom have been received by conversion. The influence which has led so great a multitude to affiliate with Methodism is the power of the fundamental principles of Christianity as taught and preached by it, the attractiveness of its services, and the hand-to-hand conflicts waged by pastors and people against the powers of darkness.

By its stimulus and example it has powerfully affected other religious bodies, with resulting modifications in their spirit and methods in preaching, singing, exhortation, lay coöperation, and revivals. By the number of attendants at other churches who were converted among Methodists and returned to their former associations carrying this spirit, and by the countless revivals kindled by their zeal which have spread through entire communities, much has been contributed to the vitality, and consequently to the permanent growth, of other religious denominations. Ministers who have changed their views and entered other Christian churches, carrying with them the peculiar zeal and working plans of Methodism, have contributed a similar influence, which a large proportion of those who have been the subjects of it have gladly acknowledged.

It is proper that Methodism should render such contributions, since it owes so much of spiritual impulse to the Moravians, derived its liturgy from the Church of England, was trained in analysis and argumentation in the conflicts made necessary by the stalwart resistance of the Calvinistic bodies to what they supposed to be its dangerous departures from sound doctrine, and after invading New England was liberalized by the democratic spirit of its Congregational form of government, and prevented by

the intellectual vigor and ceaseless activity of the American Baptists from placing too strong a reliance upon a sacramentarian view of the baptism of infants.

As Methodism has grown in wealth, and its educational enterprises have modified the views and refined the tastes and manners of its people, immigration from other religious denominations through marriage has increased; and the growth of the spirit of Christian unity has operated in the same direction, until within the past quarter of a century the separating walls of denominations have become less and less palpable.

Prophecy is beyond the sphere of the historian, but his domain extends to the utmost margin of the present.

Whether there are marked tendencies to organic union of the different branches of Methodism is a question difficult to determine. Addresses, however fervent, upon complimentary occasions indicate little; often, indeed, they are followed by reaction. Gladstone, whose all-inclusive genius irradiates if it does not illuminate every subject, has recently said:

"Religious controversies do not, like bodily wounds, heal by the genial force of nature. If they do not proceed to gangrene and to mortification, at least they tend to harden into fixed facts, to incorporate themselves with law, character, and tradition, nay, even with language; so that at last they take rank among the data and presuppositions of common life, and are thought as inexpugnable as the rocks of an iron-bound coast. A poet of ours describes the sharp and total severance of two early friends:

> 'They parted, ne'er to meet again,
> But never either found another
> To free the hollow heart from paining.
> They stood aloof, the scars remaining,
> Like cliffs which had been rent asunder;
> A dreary sea now rolls between.'"

Certainly among American Methodists the scars grow less and less visible, the tides now frequently cover the cliffs. The spirit of fraternity is generally manifest; brotherly kindness is of near kin to unity, and organic union may be safely left to the further evolution of experience.

The deeper question is, Has Methodism lost to a dangerous degree its original vital impulse? No attention need be paid to ecclesiastical pessimists who allege that every departure from the past shows a tendency in the wrong direction. Methodism as represented by many of its early converts had defects of theory and practice which denominational pride or amiability has often covered with the veil of charity or forgetfulness; but as the Master rebuked the disciples for not discerning the signs of the times, there is always a place for self-examination of the individual and devout consideration of the state of the church. The history of Christianity shows that the time when such heart-searchings should be made is when the distinction between the world and the church is faintly marked, and transitions are so easy and frequent as not to attract attention, and when luxury waits upon liberality.

The founders of Methodism had no enterprises that were not distinctly subordinate to the conversion of men and their spiritual training. Now its enterprises are many and complex, often pervaded by a distinctly secular element, which contends constantly with the spiritual. Yet the flames of pure devotion burn upon many an altar, accessions by conversion are numerous, many preachers deliver truth in the power of the Holy Ghost, and every society contains those who cry continually, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

All these institutions can be rendered tributary to the great work for which Methodism was established. If the seminaries, colleges, and universities retain the spirit of

evangelical piety and the peculiar fervor of Methodism; if the Book Concerns give to spiritual religion and sound doctrine the chief place in their publications; if the missionary societies shall more and more base the duty and privilege of giving not upon influences that appeal to pride or personal ambition, but upon the needs of the world and the allegiance of the church to Christ; if the Society for Church Extension shall seek to promote not extravagant architecture, but the most hygienic, commodious, and attractive churches; if all analogous organizations shall remember that to make men wise for this world only is to do them irreparable damage; and if the Sunday-schools and Epworth League shall train young people to pray, to exhort, to spread the news of salvation wherever they go, these enterprises will all promote the original purposes of Methodism, as Wesley's zeal was not diminished by his philanthropy, or by his interest in the dissemination of learning.

Eight years before the death of that man of both worlds, burning with zeal for God and humanity, having seen the scattered Methodists of the United States organized by his direction into an episcopal church, he wrote in London a brief essay entitled "Thoughts on Methodism." The solemn words of his opening paragraph may fitly close this record of the intervening period:

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power; and this undoubtedly will be the case unless they hold fast the doctrine, spirit, and discipline with which they first set out."

APPENDICES.

APPENDIX I.[1]

GENERAL RULES OF THE UNITED SOCIETIES.

[As originally prepared by the signers.]

1. IN the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), I gave those advices, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities.

2. This was the rise of the United Society, first in London, and then in other places. Such a society is no

[1] See vol. i., p. 103.

other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled *the leader*. It is his business (1) To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor. (2) To meet the minister and stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

4. There is only one condition previously required in those who desire admission into these societies—a desire "to flee from the wrath to come, to be saved from their sins": but wherever this is really fixed in the soul it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation:

First, by doing no harm, by avoiding evil in every kind; especially that which is most generally practiced: such is the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases

of extreme necessity; fighting, quarreling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, that is, unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the "putting on of gold or costly apparel," the taking such diversions as cannot be used in the name of the Lord Jesus, the singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasures upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these societies that they should continue to evidence their desire of salvation:

Secondly, by doing good, by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and as far as is possible to all men: to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls by instructing, reproving, or exhorting all that they have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that "we are not to do good unless our heart be free to it"; by doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business, and so much the more because the world will love its own, and them only; by all possible diligence and frugality, that the

gospel be not blamed; by running with patience the race that is set before them, "denying themselves, and taking up their cross daily;" submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should "say all manner of evil of them falsely for the Lord's sake."

6. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation:

Thirdly, by attending upon all the ordinances of God. Such are the public worship of God; the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures; and fasting, or abstinence.

7. These are the general rules of our societies; all which we are taught of God to observe, even in his written word, the only rule and the sufficient rule both of our faith and practice. And all these, we know, his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then if he repent not he hath no more place among us. We have delivered our own souls.

JOHN WESLEY,
CHARLES WESLEY.

May 1, 1743.

APPENDIX II.[1]

REPORT OF THE COMMTITEE RELATIVE TO THE REGULATING AND PERPETUATING GENERAL CONFERENCES IN THE GENERAL CONFERENCE OF 1808.

[As printed in the "Journal."]

1. THE General Conference shall be composed of delegates from the Annual Conferences.

2. The delegates shall be chosen by ballot, without debate, in the Annual Conferences respectively, in the last meeting of conference previous to the meeting of the General Conference.

3. Each Annual Conference respectively shall have a right to send seven elders, members of their conference, as delegates to the General Conference.

4. Each Annual Conference shall have a right to send one delegate, in addition to the seven, for every ten members belonging to such conference over and above fifty. So that if there be sixty members they shall send eight; if seventy they shall send nine; and so on in proportion.

5. The General Conference shall meet on the first day of May, in the year of our Lord eighteen hundred and twelve; and thenceforward on the first day of May once in four years perpetually, at such place or places as shall be fixed on by the General Conference from time to time.

6. At all times, when the General Conference is met, it

[1] See vol. i., p. 399.

shall take two thirds of the whole number of delegates to form a quorum.

7. One of the original superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall chocse a president *pro tem.*

8. The General Conference shall have full powers to make rules, regulations, and canons for our church, under the following limitations and restrictions, viz.:—

The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards of doctrine.

They shall not lessen the number of seven delegates from each Annual Conference, nor allow of a greater number from any Annual Conference than is provided in the fourth paragraph of this section.

They shall not change or alter any part or rule of our government, so as to do away episcopacy, or to destroy the plan of our itinerant general superintendency.

They shall not revoke or change the general rules of our united societies.

They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, of an appeal.

They shall not appropriate the produce of the Book Concern or of the Charter Fund to any purpose other than for the benefit of the traveling, superannuated, supernumerary, and worn-out preachers, their wives, widows, and children.

Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

APPENDIX III.[1]

REPORT OF THE "COMMITTEE OF NINE."

[On plan for "mutual and friendly division of the church."]

WHEREAS, A declaration has been presented to this General Conference, with the signatures of *fifty-one* delegates of the body, from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the object and purposes of the Christian ministry and church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and,

WHEREAS, In the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

1. That, should the delegates from the Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection:—All the societies, stations, and Conferences adhering to the Church in the South, by a vote of the

[1] See vol. ii., p. 90.

majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relations to stations, societies, and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church; *Provided* also that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated.

2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that church, or without blame attach themselves to the Church South.

3. *Resolved*, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences, at their first approaching sessions, to authorize a change of the Sixth Restrictive Article, so that the first clause shall read thus: "They shall not appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the votes of two thirds of the members of the General Conference."

4. That whenever the Annual Conferences, by a vote of three fourths of all their members, voting on the third

resolution, shall have concurred in the recommendation to alter the Sixth Restrictive Article, the Agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church South, should one be authorized, all notes and book accounts against the ministers, church-members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church; and that said Agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property, including presses, stock, and all right and interests connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

5. That when the Annual Conferences shall have approved the aforesaid change in the Sixth Restrictive Article, there shall be transferred to the above agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church; the division to be made on the basis of the number of traveling preachers in the forthcoming Minutes.

6. That the above transfer shall be in the form of annual payments of $25,000 per annum, and specifically in stock of the Book Concern and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made the Southern Church shall share in all the net profits of the Book Concern in the proportion that the amount

due them, or in arrears, bears to all the property of the Concern.

7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby, appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization (should one be formed), to estimate the amount which will fall due to the South by the preceding rule, and to have full power to carry into effect the whole arrangement proposed with regard to the division of property, should the separation take place. And if by any means a vacancy occurs in this board of commissioners the Book Committee at New York shall fill that vacancy.

8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the Agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

9. That all the property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

10. That the church so formed in the South shall have a common property in all the copyrights in possession of the Book Concerns in New York and Cincinnati at the time of the settlement by the commissioners.

11. That the Book-Agents at New York be directed to make such compensation to the Conferences South for their dividend from the Chartered Fund as the commissioners to be provided for shall agree upon.

12. That the bishops be respectfully requested that that part of this report requiring the action of the Annual Conferences be laid before them as soon as possible, beginning with the New York Conference.

The names of the committee were: Robert Paine, chairman, Glexen Filmore, Peter Akers, Nathan Bangs, Thomas Crowder, Thomas B. Sargent, William Winans, Leonidas L. Hamline, James Porter.

APPENDIX IV.[1]

OFFICIAL LIST OF COLLEGES AND UNIVERSITIES OF THE METHODIST EPISCOPAL CHURCH.

[As printed in Report of Board of Education.]

	NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
1	Albion College	Albion, Mich	Rev. L. R. Fiske, D.D., LL.D., President.
2	Allegheny College	Meadville, Pa	Rev. William H. Crawford, D.D., President.
3	Baker University	Baldwin, Kan	Rev. L. H. Murlin, A.M., S.T.B., President.
4	Baldwin University	Berea, O	M. F. Warner, A.M., B.D., M.D., President.
5	Black Hills College	Hot Springs, S. Dak	Rev. J. W. Hancher, A.M., S.T.D., President.
6	Boston University	Boston, Mass	Rev. Wm. F. Warren, S.T.D., LL.D., President.
7	Central Tennessee College	Nashville, Tenn	Rev. J. Braden, D.D., President.
8	Central Wesleyan College	Warrenton, Mo	Rev. George B. Addicks, A.B., A.M., President.
9	Chaddock College	Quincy, Ill	Rev. B. W. Baker, M.A., Ph.D., President.
10	Charles City College	Charles City, Ia	J. F. Hirsch, A.M., President.
11	Claflin University	Orangeburg, S. C	Rev. L. M. Dunton, A.M., D.D., President.
12	Clark University	South Atlanta, Ga	Rev. D. C. John, A.M., D.D., President.
13	Cornell College	Mount Vernon, Ia	Rev. W. F. King, D.D., LL.D., President.
14	Dakota University	Mitchell, S. Dak	Rev. W. I. Graham, A.M., D.D., President.
15	De Pauw University	Greencastle, Ind	Rev. H. A. Gobin, D.D., Acting President.
16	Dickinson College	Carlisle, Pa	Rev. George E. Reed, D.D., LL.D., President.
17	Fort Worth University	Fort Worth, Tex	Rev. Oscar L. Fisher, A.M., D.D., President.
18	German Wallace College	Berea, O	Rev. C. Riemenschneider, President.
19	Hamline University	Hamline, Minn	Rev. G. H. Bridgman, D.D., President.
20	Hedding College	Abingdon, Ill	Rev. J. G. Evans, D.D., LL.D., President.
21	Illinois Wesleyan University	Bloomington, Ill	Rev. W. H. Wilder, M.A., D.D., President.
22	Iowa Wesleyan University	Mount Pleasant, Ia	Rev. C. L. Stafford, A.M., D.D., President.
23	Kansas Wesleyan University	Salina, Kan	Rev. Edward W. Mueller, A.M., S.T.B., Pres

24	Lawrence University	Appleton, Wis	Rev. Samuel Plantz, D.D., Ph.D., President.
25	McKendree College	Lebanon, Ill.	McKendree H. Chamberlin, A.M., LL.B., Pres.
26	Moore's Hill College	Moore's Hill, Ind	Rev. J. H. Martin, A.M., D.D., President.
27	Morgan College	Baltimore, Md	Rev. F. J. Wagner, A.M., D.D., President.
28	Mount Pleasant German College	Mount Pleasant, Ia	Rev. Frederick Munz, A.M., President.
29	Mount Union College	Alliance, O.	Rev. T. P. Marsh, D.D., LL.D., President.
30	Nebraska Wesleyan University	University Place, Neb.	C. M. Ellinwood, Acting Chancellor.
31	New Orleans University	New Orleans, La.	Rev. L. G. Adkinson, A.M., D.D., President.
32	Northwestern University	Evanston, Ill.	Henry Wade Rogers, A.M., LL.D., President.
33	Ohio Wesleyan University	Delaware, O.	Rev. James W. Bashford, D.D., Ph.D., Pres.
34	Philander Smith College	Little Rock, Ark	Rev. Thomas Mason, A.M., D.D., President.
35	Portland University	Portland, Ore.	Rev. C. C. Stratton, A.M., D.D., President.
36	Puget Sound University	Tacoma, Wash	Rev. C. R. Thoburn, A.M., Chancellor.
37	Red River Valley University	Wahpeton, N. Dak	Rev. M. V. B. Knox, D.D., Ph.D., President.
38	Rust University	Holly Springs, Miss	Rev. C. E. Libby, S.T.D., President.
39	St. Paul's College	St. Paul Park, Minn	Rev. C. W. Hertzler, A.B., President.
40	Scio College	Scio, O	Rev. R. M. Freshwater, A.M., D.D., Acting Pres.
41	Simpson College	Indianola, Ia	Rev. Fletcher Brown, A.M., B.D., President.
42	Southwest Kansas College	Winfield, Kan	Rev. C. A. Place, A.M., B.D., President.
43	Syracuse University	Syracuse, N. Y.	Rev. James R. Day, S.T.D., Chancellor.
44	Taylor University	Upland, Ind	Rev. T. C. Reade, A.M., B.D., President.
45	Union College	Barbourville, Ky	Rev. Daniel Stevenson, A.M., D.D., President.
46	University of Denver	Denver, Colo	Rev. William F. McDowell, Ph.D., D.D., Chan.
47	University of the Pacific	San Francisco, Cal.	Rev. J. N. Beard, A.M., D.D., President.
48	University of Southern California	Los Angeles, Cal.	Rev. G. W. White, A.M., President.
49	Upper Iowa University	Fayette, Ia	Rev. John W. Bissell, A.M., D.D., President.
50	U. S. Grant University	Athens and Chattanooga, Tenn.	Bishop I. W. Joyce, LL.D., Chancellor.
51	Wesleyan University	Middletown, Conn.	Rev. B. P. Raymond, D.D., LL.D., President.
52	Wiley University	Marshall, Tex.	Rev. I. B. Scott, D.D., President.
53	Willamette University	Salem, Ore	Rev. Willis C. Hawley, A.M., President.
54	Woman's College of Baltimore	Baltimore, Md	Rev. J. F. Goucher, A.M., D.D., President.

[1] See vol. ii., pp. 413, 425.

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